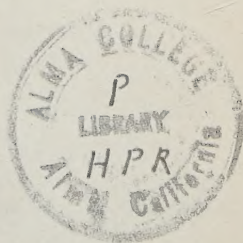


THE
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The Homiletic and Pastoral Review

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VOL. XXV, No. 7

APRIL, 1925

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Infinite Goodness and Infinite Love

Confessors' Faculties During 1925

The Ethics of Prohibition

The New Psychology Applied to
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A Monthly Publication

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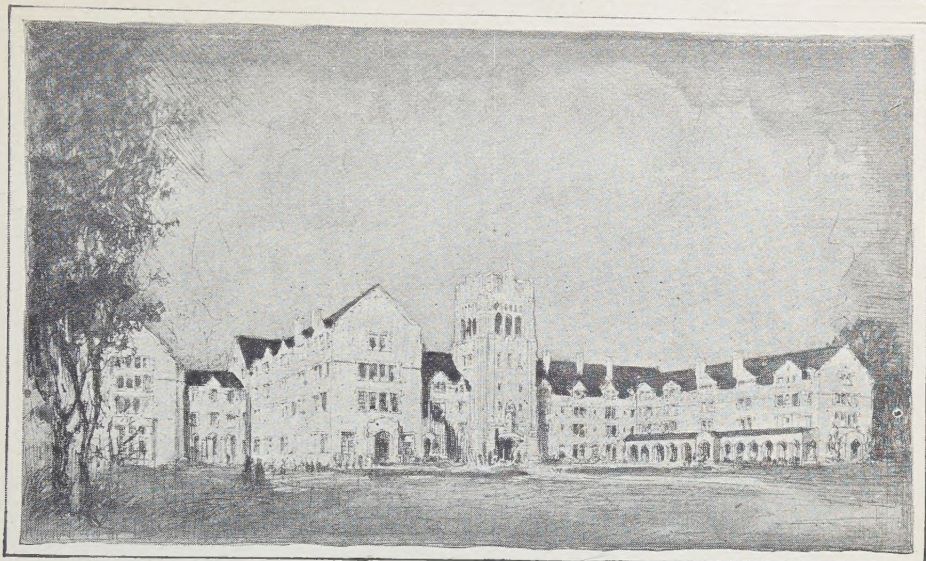
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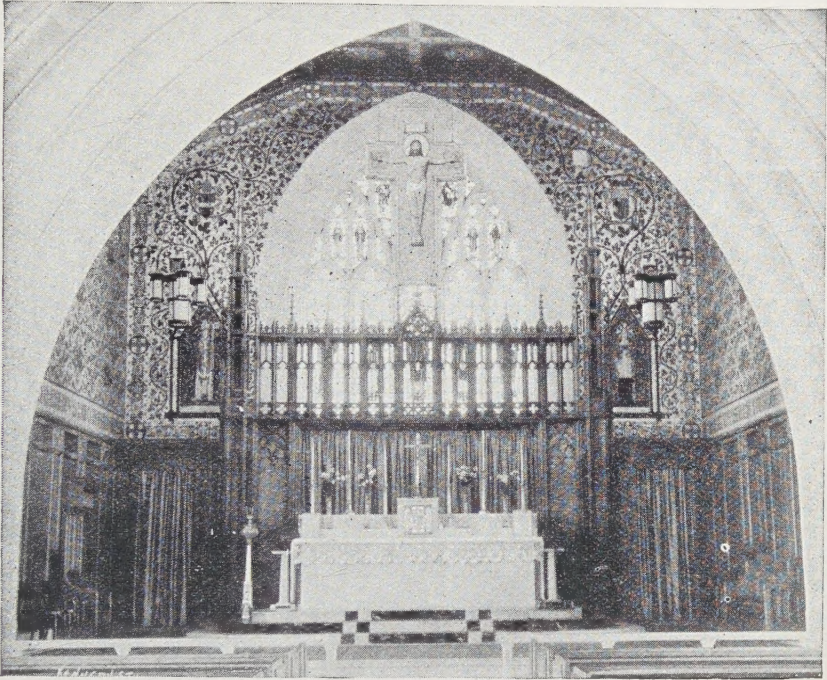
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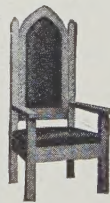
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The Homiletic and Pastoral Review

Vol. XXV

APRIL, 1925

No. 7

PASTORALIA

The New Psychology Applied to Pastoral Problems

The pastor exercises a manifold and farreaching activity. He is educator, moral judge, spiritual director, and healer of the conflicts and wounds of the soul.¹ In these various important capacities he stands in need of profound psychological insight into the workings of the human mind. Recent research has made it evident that no one is able to judge properly and to appreciate at its true moral value the conduct of his fellowmen without a thorough understanding of the intricate mechanisms which control human behavior, and which, on account of their extreme complexity and delicate adjustments, may very easily go awry and in this manner become the cause of abnormal phenomena. If this is so, it stands to reason that the pastor must possess an easy familiarity with the latest and best data that psychological observation and experiment have to offer with regard to the problems by which he is likely to be confronted. Only then can he deal with them prudently and in a way that will promise success.

An objection, which readily occurs, is this. If formerly the pastor was able to approach these problems without such knowledge and handle them in a satisfactory manner, there appears to be no sufficient reason why now he should add to his already extensive and

¹ There are diseases of the soul and the mind that yield to no treatment but that administered by the priest; there are wounds which only his hands can heal. Rightly does Shakespeare say of Lady Macbeth's troubles that baffled the art of the physician:

"Foul whisperings are abroad; unnatural deeds
Do breed unnatural troubles; infected minds
To their deaf pillows will discharge their secrets:
More needs she the divine than the physician" (Macbeth, V, i).

cumbersome intellectual equipment this new information, which apparently is so irrelevant to his office. To this plausible objection the following answer may be given. Present-day life is no longer close to nature, and is cast in an artificial and increasingly complex environment; consequently, adjustment to it on the part of man is more difficult. This situation gives rise to conflicts and maladjustments that formerly were either entirely unknown or of exceedingly rare occurrence. It is thus plain that this new situation must be met by a more extensive knowledge of the evils to be fought.²

MENTAL HEALTH

Perfect physical health is not by any means the universal condition of mankind. Deviations from the ideal in this respect are rather common. Normal health can be maintained only where proper care and diligence are exerted and preventive measures are duly taken. Yet, though we are quite familiar with this fact in so far as physical health is concerned, we tacitly assume that, with regard to mental health, things are different. We take mental normality for granted, and accept it as a matter of course. It is, however, no more common than bodily health, and requires just as much, if not more, attention and solicitude.

That mental normality is anything but common appears from the prevalence of prejudice (which is an unreasoning attitude), from the existence of violent likes and dislikes, from the frequency of impulsiveness, from the numerous idiosyncracies we observe around us, and from the emotionalism and sentimentalism that are so common in our days. These phenomena indicate clearly that there are many instances in which man fails to assume the right attitude towards reality. Cases of such maladjustment are not infrequent in lives which we have come to regard as well regulated and fairly successful. The disorder in these cases does not result in any serious trouble; it, nevertheless, constitutes a real blemish, impairs efficiency, causes friction, and mars the happiness of the individual concerned and of his social environment. Much of this is preventable.

² "Nevertheless, there is no doubt that civilization with its manifold inhibitions, impositions, and prohibitions makes it indeed very difficult for us to live. There is no human being who does not feel the burden of civilization lie heavy on his shoulders" (A. A. Brill, M.D., "Fundamental Conceptions of Psychoanalysis," New York, 1921). It is easy to see that adjustment to a situation becomes more difficult, if this situation itself grows more complex and exacting.

The conclusion seems to be justified that mental normality is not a thing with which we start out in life, but one which must be laboriously achieved, and which comes as the reward of unremitting effort. A little thought will convince us that this must be so.

Man is a being of many contradictory impulses and tendencies that must be harmonized among themselves and brought into proper relation with objective reality. Surely this is no easy task. It demands continual self-observation, energetic self-repression, and never-ceasing self-control. We know from experience that such self-education is frequently neglected, and hence abnormality must be expected. We become aware of this abnormality only when it gives rise to some serious conflict or manifests itself in unpleasant symptoms. Many a life has been spoiled by such inadequate adjustments, though no tragic consequences have resulted. But disturbances of a graver nature are not rare.³

To prevent such disorders, or to right them when they have occurred, is the purpose of education and spiritual guidance. In both of these the pastor plays no insignificant part.

AN INVENTORY OF THE SELF

The old psychology has ample room in its scheme of human faculties for all the mysterious and elusive phenomena discovered by modern psychological research. We need not even adopt the strange modern terminology invented to express the recently discovered psychic phenomena, though this may be expedient at times for the sake of illustration and picturesque effect.⁴ Long before

³ Dr. Paul Dubois, a neuropathologist of vast experience, writes in the following strain: "Man is the only animal who does not know how to live," I said one day after listening to the grievances of my patients. It was not their suffering that called forth this irreverent dictum; it was the frequent assurance that they were the authors of their own misfortunes; and not always they alone, but their relatives and their fellow-men. . . . He who every day is called upon to interview the mentally diseased who have so-called healthy relatives, experiences painful surprises in finding how warped are the minds of individuals who are proud of their intelligence, and belong to recognized social and what are called governing classes" ("Self-Control and How to Secure It," New York). Dr. Rhaban Liertz pronounces a similar verdict. "Fast täglich," he says, "beobachte ich in der Sprechstunde Krankheitsäusserungen, die sich im Anschluss an Erziehungsfehler bei seelischschwachen Menschen entwickelt haben" ("Wanderungen durch das gesunde und kranke Seelenleben bei Kindern und Erwachsenen," Munich, 1923).

⁴ Thus, Dr. E. Boyd-Barrett, S.J., is rather partial to the new terminology, and uses it with excellent effect. He writes for example: "No mountain lake or tropical forest contains in its depths monsters so weird as the reptiles that hide in the caverns of the mind. No storms break forth as suddenly, or cause such

modern psychology made its appearance, we were accustomed to speak of the hidden recesses of the soul and of the incalculable nature of human behavior. Even before modern research explored the regions of the unconscious, we knew of hidden influences that interfered with our conscious processes and deflected them from their proper course. We knew of the tricks imagination and memory played us, albeit we were unable to account for them. We knew how difficult it was to gain real knowledge of self, and how frequently we deceived ourselves. We were sadly aware of the tenacity with which we hugged fond delusions and cherished illusions that were patent to everyone but ourselves. The old psychology was willing to recognize the existence of a twilight zone and an unknown borderland in which unaccountable things happened that escaped observation and baffled analysis. It was familiar with subjective elements in our reasoning processes, irrational determinants of conduct, volitional factors in mental attitudes, and emotional undercurrents in will-decisions. To these factors we can reduce most of the psychological phenomena which at first sight seem so startlingly new, but which upon closer inspection reveal a familiar face.

There are many driving forces in man, of which all are surcharged with dynamic energy and tend towards separate ends. For the sake of dramatic presentation, we may personify them and regard them as distinct selves frequently at odds and in conflict. If this personification of the emotions, instincts and impulses is nothing more than a manner of speaking, it is quite helpful and nowise misleading; if, however, it is intended to mean more, it is untrue to reality and contrary to the unity of the human self. Thus, if, in using the term "subliminal self," we merely intend to label collectively a number of unconscious tendencies in the human makeup, we need not quarrel over the unusual word; if, on the other hand, the term is employed to express a separate entity with a will—albeit unconscious—of its own, we must repudiate its use as conflicting with what we know of the constitution of man. Psychoanalysis apparently puts this latter construction upon the term, and accordingly is at variance with traditional psychology; it conceives the human

grotesque havoc as do abnormal impulses. . . . The monsters of the deep are hardly more dreadful than are the criminal impulses that skulk in human hearts" ("Studies in Practical Psychology," in *America*, December 13, 1924).

mind too loosely, regarding it as the battlefield of opposing forces rather than an active agent swayed by conflicting motives and tendencies.⁵ That at least is the impression one gains from reading psychoanalytic literature. This notion of the human mind is in harmony with the whole trend of modern psychological thought. It is inevitable, since modern philosophy has abolished the idea of a substantial substratum underlying accidental phenomena.

The various aspects of human personality, harmonized in the well-balanced individual but perpetually conflicting in the man who has failed to acquire full control of self, are well set forth in the following passage. "What am I?" writes Prof. Carl Emil Seashore. "I am a bodily being. I am an intellectual being. I am a social being. I am a moral being. I am an æsthetic being. I am a religious being. With this inventory in mind, let us now broach the question: What is mental health? The answer may be stated in terms of our inventory: mental health has reference to health of intellect, health of social feelings and attitudes, health of conscience, health of sensitiveness to beauty and goodness, and health of feelings of dependence and responsiveness to a Being greater than ourselves. Health of the intellectual self, for example, means healthy sensations, imaginations, memories, ideas, judgments, impulses, attention, and voluntary action. All these are extremely susceptible to disorders. There are all sorts of gradations of disorders, from the common forms of slightly depraved sensory tendencies, through lurid imaginations, heart-breaking memories and delusions, and loss of self-control, even to the extreme deprivations as in imbecility, idiocy, and insanity."⁶ That disturbances should arise in a system

⁵ Here is a sample: "A mental conflict is a battle between two opposing groups of ideas, part of which are acceptable to the patient and part antagonized by the patient. These groups of ideas may be either conscious or unconscious" (Dr. Isador H. Coriat, "What is Psychoanalysis?" New York, 1919). The following passage is equally typical: "The Unconscious is essentially instinctive and dynamic, and is ever impelled to fulfill its desires, which desires, in their crude form, must conflict with the civilized desires of man. There is, then, a battleground of opposing forces, and in the conflict the powerful Unconscious is bound to react upon, and at times to conquer, the civilized forces" (Barbara Low, B.A., "Psycho-Analysis," New York, 1920).

⁶ "Psychology in Daily Life" (New York, 1918). The author continues: "Mental health is, therefore, not merely a preservation of what we have, but is rather a full, progressive, and continuous development of our inherited capacities." He then gives ten rules of wise living: "1, Know thyself; 2, Learn self-control; 3, Follow the golden mean; 4, Cultivate repose; 5, Be buoyant; 6, Plan to conserve your energies; 7, Be objective-minded; 8, Play; 9, Be generous; 10, Have ideals." These rules are of importance in view of the fact that eminent authorities assert that nervous disturbances are mostly due to poor educa-

so complex is but natural. Perfect adjustments and smooth operation can evidently be secured only by careful handling of this intricate mechanism.

These various selves, to which reference has just been made, are endowed with dynamic forces and strive towards their respective good. Out of these driving forces arise the impulses and urges that arouse man to activity. These urges and impulses are exceedingly powerful and insistent, because nature is bent on accomplishing her purposes of securing the full development of the individual and perpetuating the species. They cannot easily be thwarted, and, if they are thwarted in one way, will seek to gain their end by a devious path. It immediately becomes manifest that this instinctive and impulsive striving of the various selves will afford abundant occasion for the play of cross-purposes and give rise to numerous conflicts. Whenever the energy meant for the realization of a certain purpose is deflected from its regular course and diverted into another channel, a disturbance of some kind is bound to occur. Here we have the source of psychical disorders and pathological phenomena. Since these urges are blind, they may become attached to the wrong object and thus bring about disastrous maladjustments. The more powerful the deflected impulse is, the more serious will be the consequent disturbance. Now one of the most powerful urges is the sex urge, and, hence, the most serious disorders are connected with this basic instinct. That also is the grain of truth in the Freudian theory that all nervous disorders are of sexual origin and due to misdirected sex energy.⁷

tional methods. Thus a renowned psychiatrist states: "Der weitaus grösste Teil aller Nervenärzte leidet von unerzogenen Menschen." And another one declares: "Seelenleiden sind Leiden müssiger Stunden." Nerve troubles, then, may rightly be said to be the result of an ill-regulated and badly controlled life.

⁷"There was also another fundamental thing that very forcibly impressed Freud, as he continued treating and studying his patients. He found that, when they began to dwell on their intimate personal experiences, they practically all would invariably bring up matters appertaining to sex. He was so impressed with this fact that he asserted that, in the normal sex life, no neurosis is possible. . . . We can lay it down as a fundamental that, if a person's love-life is adequately adjusted, his adjustment to life generally is normal. On the other hand, those who are unadjusted, suffering from a neurosis or psychosis, are maladjusted sexually" (Dr. A. A. Brill, "Fundamental Conceptions of Psychoanalysis," New York, 1921). "You have probably heard that the conception sexual is unduly expanded by psychoanalysis in order that it may maintain the hypothesis that all neuroses are due to sexual causes and that the meaning of the symptoms is sexual. You are now in a position to judge whether or not this expansion is unjustifiable. We have expanded the conception sexual only to include the sexual life of children and of perverse persons. That is to say, we

These driving forces latent in human nature are intended to be helpful to man. Without them he would be listless and remain inactive. It is difficult for man to pass from the state of potentiality to that of actuality; to help him over the difficulties involved in the transition from inactivity to activity, nature has resorted to these devices that prevent him from lapsing into a condition of complete indolence and utter indifference. Their purpose is biological, and they play an indispensable part in the economy of life. Of course, the moment they are dissociated from their real purposes, they work havoc. This possibility, however, nature is willing to face in the pursuit of her ends. In man the situation becomes infinitely complicated on account of his spiritual and social nature. In his case, the opportunities for conflicts are multiplied.

THE PLEASURE-PRINCIPLE AND THE REALITY-PRINCIPLE

The sense-life of man tends only towards its own gratification, and is incapable of considering ulterior ends. For it objective reality has no meaning. It is oriented subjectively. It is dominated wholly by the desire to secure pleasure and to escape pain. Ethical restraints and moral motives it cannot appreciate. Not unaptly it may be said to be actuated by the pleasure-principle.

The rational life of man has a different orientation. It is governed by objective considerations. It looks towards reality, and seeks to adjust itself to the external environment. It tries to conform to the dictates of morality and the requirements of society. Hence it may be said to be ruled by the principle of reality.

It is the duty also of the rational life to regulate properly the sense-life and to rationalize human conduct. In doing this it meets with opposition, and comes into frequent conflicts with the interests of the senses. These things are quite commonplace, but it is necessary to rehearse them in order to make a better understanding of the modern theory of neurosis possible.

To what modern psychology calls the unconscious, roughly corresponds what we term the sensual life of man; to the conscious answers the rational phase of his nature. On this basis we can

have reestablished its proper boundaries. Outside of psychoanalysis sexuality means only a very limited thing: normal sexual life in the service of reproduction" (Prof. Sigmund Freud, "A General Introduction to Psychoanalysis," translated by G. Stanley Hall, New York).

accept the modern vocabulary that has been introduced and popularized by psychoanalysis. We may add that the unconscious urges that man experiences, are not, as psychoanalysis would have, a legacy of an animal past, but rather the essential outcome of man's animal nature.⁸

The following is the way in which psychoanalysis sets forth the same facts as described above in scholastic phraseology. "It can readily be understood, therefore," writes Miss Barbara Low, "that Feeling is the predominant factor in the Unconscious, and reactions are instinctive, uncontrolled by the checks and curbs which operate in conscious life after the infant stage is passed. It is fairly easy to realize this from the behavior of mad people, or of people acting under the influence of some exceptional stress (emotional, a narcotic, intoxicating liquor); the reasonable self, as we say, is in abeyance, and feeling is the predominant and dynamic factor influencing their behavior: in other words, they are for the time being motivated by the impulse from the Unconscious without the interference of the Conscious Mind. . . . Pleasure-principle is the primitive human impulse, having feeling as its predominating motivating factor. It is present at the beginning of life, and manifests itself strikingly and obviously in the infant stages of the individual. It is represented in the early purely egocentric impulses, which are perpetually seeking pleasure, the pleasure of nutrition, the sensation of many kinds of physical functioning, and so forth. . . . Side by side, however, with the Pleasure-principle we see operating the second great psychic principle—namely, the Reality-principle—and it is this which must next be considered. As already stated, Freud holds that the Reality-principle has for its function the adaptation of the organism to the exigencies of reality, to subordinate the imperious demand for immediate gratification, and to replace this by a more distant but more satisfactory and permanent one. It is

⁸ "In a measure, though not accurately, the two types of thinking correspond to the differentiation of the unconscious from the higher psychic systems. While processes of the pleasure-thinking type may occur in the conscious or the fore-conscious systems, reality-thinking belong to them exclusively and all the processes of the unconscious are of the pleasure-thinking type. This is in accord with the statements made in the preceding chapter to the effect that the processes of the Unconscious are unoriented with regard to time, space and external reality, and that the Unconscious can only wish" (H. W. Frink, M.D., "Morbid Fears and Compulsions. Their Psychology and Psychoanalytical Treatment," New York, 1918).

thus influenced by Social, Ethical, Religious, Cultural, and other external considerations that are ignored by the earlier Pleasure-principle. But this Reality-principle, though the motive-force, seemingly, of so much in our adult and civilized behavior, though guiding and controlling the Pleasure-principle in average normal human beings as regards conscious activities, can never abrogate the activity of the more primitive Pleasure-principle; hence the intrapsychical conflict already referred to in the beginning of this chapter."⁹

With these ideas before our mind we will have no difficulty in grasping the modern theory of mental disturbances and appreciating the value of the therapeutic measures suggested for the relief of these psychical ills.

CHARLES BRUEHL, D.D.

⁹ *Op. cit.*

CONFESSORS' FACULTIES DURING THE HOLY YEAR 1925

By E. J. MAHONEY, D.D.

The Holy Year is one of a long series of celebrations, which have occurred at regular intervals since at least the year 1300. The periods have varied somewhat, but since 1475 the custom has become established of proclaiming a Jubilee every quarter of a century. Extra Jubilees, observed on special occasions, must be kept in a category quite distinct from the recurrent Jubilee of the Holy Year. They do not share the same solemnity, nor do they generally have much effect on existing faculties and indulgences. They are known as "Extraordinary Jubilees" or "Jubilees *ad instar*," as for example that of 1904 on the occasion of Pius X's coronation, and that of 1913 in commemoration of the Peace of Constantine.

The Holy Year, however, is an event of unusual solemnity, and the majority of the faithful can share in its privileges only once or twice in a lifetime. It is ushered in with ancient ceremonial on Christmas Eve when the Holy Door of St. Peter's is opened by the Pope, and closed in a similar manner the year following. The Church, so tenacious of tradition, still observes in substance the regulations issued by Boniface VIII in 1300. The opening on Christmas Eve is itself a relic of an earlier usage by which the New Year began with the Feast of the Nativity. Another ancient precedent is the one which is being discussed in this article, namely the suspension of ordinary privileged faculties during the Holy Year. It would seem at first sight that the Holy Year is less desirable than other years, since these ordinary privileges are withdrawn. But the reason of this legislation will be apparent on closer examination.

One of the chief purposes of the Jubilee is to attract as many of the faithful as possible to Rome, and a most pressing and affectionate invitation is made by the Holy Father in the Bull "*Infinita Dei*" of May 29, 1924. In the Middle Ages the pilgrimage to Rome was one of the chief ways of keeping before the faithful the unity of the Church and the supreme authority of the Vicar of Christ; and even now, when these truths are deeply appreciated by every Catho-

lic, it is still necessary to have them firmly impressed on the mind. No one can visit the center of Christendom, pray at the tombs of apostles and martyrs, and hear the voice of the Vicar of Christ, without growing perceptibly in loyalty and affection towards the Catholic Church whose center is in Rome. Other Indulgences are suppressed just for this reason—that the attention of the faithful should be directed towards the Great Indulgence to the exclusion of lesser spiritual privileges and favors and that they may be induced to go to Rome to gain it. For a similar reason, many privileged faculties are suppressed, since those granted to Jubilee confessors are wide and ample. Nor does the suspension mean undue hardship on a penitent with a reserved case, compelling him to remain in sin or under excommunication until faculties are especially obtained from Rome; “urgent cases” can be dealt with by the ordinary canonical procedure, and the fact that a case dealt with under Canon 2254 entails the slight trouble of referring it after absolution to the Holy See, is precisely one of the purposes of the Holy Year. It brings home to confessors and the episcopal curia, by a sort of pious coercion, that the power of binding and loosing rests supremely in the Successor of St. Peter. As a matter of fact, the suspensions of this year’s Jubilee are comparatively slight when compared to former times, and the regulations governing them are more easy to understand. But while we are more fortunate in these days, I think it must be admitted that the machinery of faculties, and especially that which governs reserved cases, is even now a most intricate thing, and one which the average priest finds most difficult to unravel. This is due to the following elements which all enter in: (1) the difference between “ordinary” and “delegated” faculties; (2) the distinction between “reserved sins” and “reserved censures,” (3) the ascending classes of reservation: *nemini*, *Ordinario*, *Apostolicæ Sedi*, “*simpliciter*,” “*speciali modo*” and “*specialissimo modo*”; (4) the distinction between “*Apostolica Sedes*” and “*Romanus Pontifex*,” which is not adequately discussed by the authors, but is of capital importance in the Papal documents concerned with the Jubilee; (5) the distinction between “internal” and “external” forum; “*occult*,” “*public*”; (6) the distinction between “*latæ*” and “*ferendæ*,” “*a jure*” and “*ab homine*”; (7) the difference of procedure in dealing with each of the above classes; (8) the fact that,

in one or two "cases," the authors are not agreed about the class in which it should be placed (*e. g.*, the sin of Canon 894).

Putting on one side for the moment the suspended Indulgences during 1925, we will concern ourselves entirely with the more pressing point of faculties.¹

Apart from the Bull of Promulgation, four other papal documents regulating the Jubilee appear all together in the *Acta Apostolicæ Sedis* of August 1, 1920 (1924, 305 sqq.). No official commentaries have yet appeared, but the documents themselves when correlated supply the necessary information. One cannot follow absolutely the authors who wrote about the last Jubilee in 1900, as the regulations for this year differ on important points. In these notes we shall take no account of the rules which apply exclusively to Roman confessors, except in so far as they throw light on the faculties in force in other parts of the world (*Acta Apost. Sed.*, 1924, 344, XXI). The subject will be divided naturally into two sections, dealing respectively with suspended and extended faculties.

I. SUSPENDED FACULTIES

The suspension is only concerned with *extraordinary* faculties, concessions, privileges, etc. *All faculties which are held and exercised by the ordinary law of the Codex remain, with one exception.* Canon 4 states that privileges and indults remain in force, unless expressly revoked; during 1925, however, faculties derived from these privileges are suspended (*Acta Apost. Sed.*, 1924, 307, I). Secondly, *all faculties granted to ordinaries, etc., for the external forum remain.* The suspension is only incurred, therefore, in the

¹ It would be impossible to deal here with the general question of reservations, around which the chief difficulties turn. If any reader, looking back on his past theological studies, feels that the matter is even more hazy in his mind now than it was then, I recommend a careful reading of the following canons, and even the penitential exercise (suitable to the Holy Year) of committing them to memory.

(a) Canon 900 deals with reserved *sins* which, with the exception of the sin of Canon 894, are episcopal reservations. The terms of this Canon must not be applied to reserved censures.

(b) Canon 2247, § 3, deals with absolution given in ignorance of the reservation of a censure.

(c) Canon 2254 deals with the procedure which any confessor may follow in a case of urgency, but it applies only to censures "*latæ sententiæ*." This Canon, with the similar privileges of 2290, 1045, § 3, 990, § 2, and 900, form the "*Magna Charta*," as it were, of the confessor.

(d) Canon 2251 determines the relation between the internal and external forum.

case of faculties granted by the Sacred Penitentiary for the *internal forum*. Thirdly, even these are not suspended entirely: *Faculties granted by the Sacred Penitentiary for the internal forum remain only for those penitents who at the time of confession are unable to go to Rome (ibid., II-III)*. Therefore, although in accordance with ancient precedent special faculties have been suspended during 1925, in practice the suspension is so slight as to be almost negligible. It is concerned only with special faculties which have been conceded for the internal forum beyond those contained in the Code, and it only affects their application to persons who at the time of confession *could go to Rome sine gravi incommodo*, but decline to do so.

What are the cases affected by the Suspension? The law touches *directly* Ordinaries and the few confessors who have obtained extra faculties from Rome beyond those contained in the Code; *indirectly*, it affects all confessors to whom these privileges have been subdelegated by the Ordinaries who have obtained them. It will be remembered that, when the Codex appeared, all extra faculties granted to Ordinaries were withdrawn, because it was considered that the ordinary law of the Codex met their needs (*Acta Apost. Sed.*, 1918, 190). This, however, was not the case. There was a universal request for additional faculties, which were eventually reissued from separate congregations, and finally were made obtainable from the Consistorial (*ibid.*, 1923, 193). The actual formula of these new Quinquennial Faculties was not published in the *Acta*, but a typical example (dated March 17, 1922) was printed in the *Irish Ecclesiastical Record* (1922, 552; cfr. also similar faculties in *Collationes Brugenses*, 1923, 161). Section VI contains the faculties from the Sacred Penitentiary with which we are concerned. In the limited sense explained above the following cases cannot be dealt with directly by the Ordinary during 1925; and consequently, if any of these cases have been subdelegated by the Ordinary to confessors, their use must also be suspended:

Censures

- a. Heresy (N.B. The ordinary can absolve in the external forum from Canon 2314, § 2);
- b. Disseminating heretical books (cfr. Canon 2318);
- c. Impeding ecclesiastical jurisdiction by having recourse to the civil power (cfr. Canon 2333);

- d. Duelling, i.e., public cases which have not been brought to the external forum. (Canon 2351. From Canon 2237, § 2, the bishop may absolve only if the case is occult);
- e. Joining Masonic and other forbidden societies, i.e., public cases (Canon 2335. From Canon 2237, § 2, the bishop may absolve only if the case is occult);
- f. Violating religious enclosure, i.e., public cases which have not been brought to the external forum (Canon 2342. From Canon 2237, § 2, the bishop may absolve only if the case is occult).

Impediments

- a. The prohibiting impediment arising from a private vow of perfect and perpetual chastity in the case of a person who has contracted marriage and is prevented from seeking the debt (cfr. Canons 1309, 1058);
- b. The simple form of the impediment *Crimen*, whether for contracting or for revalidating marriage (Canon 1075.1. N.B. not 2 and 3).

It has been necessary to consider these faculties granted to Ordinaries in order to see how the confessor is affected by them. If power over these cases has been subdelegated by any Ordinary, their use is suspended in regard to penitents who are able to go to Rome at the time of their confession without grave injury. Usually, however, these faculties are not subdelegated, and the normal *pagella* of faculties which the average priest possesses will require no modification whatever. These *pagellæ* differ in every diocese, but there are generally some features common to all. Some power is usually conceded over certain cases reserved "jure communi" to the Ordinary and these of course remain. Also faculties over a limited number of occult cases reserved to the Holy See "simpliciter" are often given, and these remain by virtue of Canon 2237, § 2. Similarly faculties over certain irregularities and vows remain from Canon 990, § 1, and 1313. One may, therefore, conclude that the suspension of faculties during 1925 is more apparent than real. Even those cases that have been affected by the law can be absolved, where the penitents cannot go to Rome. Should the case arise of a penitent incurring a reserved censure who is able to go to Rome, but declines to do so; and should the case be one of those which are normally included in Quinquennial Faculties, the Ordinary must deal with it under Canon 2254, and refer it after absolution to the Holy See, whereas in ordinary years he could absolve it without this reference. Similarly, impediments may be dealt with under the normal rule of Canons 1043-1045. We have taken no account of faculties received from the Propaganda in those parts which remain

under its jurisdiction, as they are not affected by the Jubilee suspension. The Constitution refers only to faculties conceded by the "Sacred Penitentiary"; but, whatever may have been the custom in the past, these faculties are now conceded directly from the Propaganda; Ex audientia SS. habita die . . . SS.D.N. Divina Providentia P.P. . . . referente infrascripto S.C. de P.F. Secretario R.P.D. . . . sequentes facultates extraordinarias benigne concessit . . ." (Vermeersch, *Periodica*, XI, 71). If anyone, in a contentious spirit, asks the reason why a suspension of faculties is announced when its extent is so very limited, the answer is, that it is done following most ancient ecclesiastical precedent; and, limited though it is, it will have the effect of increasing recourse to Rome, which is the chief purpose of the Holy Year.

II. EXTENSION OF FACULTIES FOR JUBILEE CONFESSORS

In 1926 the Jubilee Indulgence will almost certainly be extended to the whole world. In 1925 it can be gained in Rome by the faithful in general, and outside Rome by a few privileged classes of people (*Acta Apost. Sed.*, 1924, 317).

i. All nuns, sisters and religious women living in community, together with their novices, dependents, boarders, and scholars who *live in*. The class is extended to include women and girls who are *living in* educational establishments, even though they are not under the care of religious.

ii. Cloistered hermits and solitaries who are leading a contemplative life in some religious order, such as Trappists, Carthusians and Camaldulense. It will be noticed that the privilege is not extended to religious orders of men with the same generosity as it is to women; nor is it extended to dependents and scholars.

iii. Convicts, captives and prisoners, including ecclesiastics who have been sent to religious houses to amend their lives.

iv. Invalids, all people over seventy, and hospital staffs.

v. Working people (*operarii*), who earn their living by daily toil, and who cannot leave it for the length of time necessary for making the journey to Rome.

vi. Those who are prevented from fulfilling the conditions, by illness or other lawful cause, whether in the city itself or on the journey to Rome, or who are overtaken by death (Bull "Infinita

Dei," *Acta Apost. Sed.*, 1924, 209). Classes iii-vi apply to both sexes.

With the exception of class v, the same persons are privileged as in the Jubilee of 1900; various questions about the competence of individuals in these classes are dealt with by the authors of that date (cfr. *Collat. Brugenses*, V, 128). The addition in favor of working people is most welcome, but it is bound to give rise to certain doubts. There are so many grades of people in modern society who work for their daily living, that it will be difficult to determine who are competent to gain the Jubilee, until some authoritative decision is given. As it stands, the privilege is restricted in this sense: the person must not only be working for his living, but also he must be so circumstanced and so dependent on it, that he cannot (*nequeunt*) absent himself from it without endangering his livelihood. Most industrial workers and clerks would come under this class; most professional and business men would not. Failing more certain information, each case must be left to the confessor's judgment.

We are not concerned now with the conditions to be observed by these classes in gaining the Jubilee Indulgence, except in so far as they may be affected by reserved sins and censures. No one can gain an Indulgence unless he is in a state of grace. Therefore, with the proclamation of the Great Indulgence of 1925 are also issued wide and extensive faculties in order that penitents, who want to benefit by gaining the Indulgence, may receive the grace of absolution more easily and quickly. There are no confessors specially deputed to use these extended faculties; but whenever any of the above groups make their confession to an "approved" priest, he becomes *ipso facto* endowed with the Jubilee faculties. There is no need to discuss who is an "approved" priest. In 1900 special provision was made for certain religious women, but, as they now have much fuller liberty in choosing a confessor (Canons 520-523), the present law merely says "approbatum ad præscripta Codicis." Granted that a nun, or any other penitent, goes to confession to a priest who is competent to absolve them according to the normal rules applicable during any year, this confessor becomes during 1925 *ipso facto* specially privileged. The faculties he enjoys (*Acta Apost. Sed.*, 1924, 319) must be interpreted according to the *Monita*

issued by the Sacred Penitentiary for Roman Confessors (*Acta Apost. Sed.*, 1924, 344). In Rome there are two classes of Jubilee confessors: Penitentiaries with wide powers and privileged confessors with more limited powers (*ibid.*, 309). The faculties of the confessors we are considering now are wider than the privileged Roman confessors, but more restricted than those of the Penitentiaries. "Porro liceat unicuique eorum, quos supra memoravimus, sibi confessarium eligere a suo Ordinario ad præscripta Codicis approbatum, cui, vi præsentis Constitutionis, pro confessione dumtaxat ad lucrandum Jubilæum instituta, concedimus, ut, sine detrimento earum facultatum, quas forte alio titulo exercere possit, personas supra dictas in foro sacramentali tantum absolvere queat a quibusvis censuris et peccatis etiam Apostolicæ Sedi speciali modo, non tamen specialissimo modo, reservatis, excepto casu hæresis formalis et externæ, impositis salutari pœnitentia aliisque secundum canonicas sanctiones rectæque disciplinæ regulas injungendis. . . ." (*ibid.*, 319).

The faculty is also given to dispense and commute private vows of Sisters except "perfect" and "perpetual chastity" and "entering an order of solemn vows" made after the completion of the eighteenth year (*ibid.*, 320; Canon 1309), and all private vows of nuns (*moniales*) made after solemn profession, where the dispensation will not adversely affect regular observance. No faculties whatever are conceded over matrimonial impediments and irregularities (cfr. Penitentiaries' faculties in these cases, *ibid.*, 312, VIII-X). Nor is any special provision made for public censures (Penitentiaries, *ibid.*, 311, III, IV and VI). These remain subject to the far-reaching provisions of Canon 2251.

We can restrict our examination, therefore, to the Jubilee Confessor's faculties over *occult reserved sins and censures*. At first sight the very liberal concessions made by the Holy Father would seem to cover every conceivable sin and censure except heresy and the four "specialissimo" censures. This, however, would not be accurate since no faculties are given over:

(a) Papal cases reserved "Romano Pontifici" as distinct from "Apostolicæ Sedi." The distinction based on Canon 7 is an obscure one, and is not always strictly observed in the official docu-

ments; nor do the authors deal with it *ex professo*. But the basis of the distinction is certain and consists in the fact that there are many causes and cases which are withdrawn from the competence of the Congregations, who are included in the term "Apostolica Sedes," and are dealt with personally by the Pope. Such for example are the cases in Canon 2227, § 1, and 1557, § 1; the censures connected with papal elections in "Vacante Sede" (Codex Documentum I); various offences of officials of the Holy Office and other congregations mentioned in special regulations made for their guidance; and the sin of false denunciation of a confessor (Codex, Documentum V, "Sacramentum Pœnitentiæ," § 3; Sacred Office, June 27, 1866; De Smet, "De casibus reservatis," § 112). Powers over these cases are not granted usually even to the Cardinal Penitentiary. If we examine the Jubilee documents, this same distinction will be seen well in evidence. It does not seem a mere accident that faculties over a few cases reserved "Romano Pontifici" are granted to the Roman Penitentiaries during the Jubilee (*Acta Apost. Sed., loc. cit.,* 310, I), whereas similar concessions to privileged confessors outside Rome are mentioned as reserved "Apostolicæ Sedi" (*ibid.*, 319). For, in effect, the Penitentiaries have wider powers than the confessors we are considering (for example, faculties over the censure incurred for absolving an accomplice); yet their faculties are restricted in several matters beyond the usual "specialissimo" cases enumerated in the books. Inasmuch as nearly all these cases are concerned with the internal working of the Roman Curia, they are governed by their own regulations, which are outside the common law of the Codex, and are therefore not treated by the authors writing on Censures (Vermeersch, "Theol. Moral," iii, § 915).

(b) Similarly, no faculties are conceded over episcopal reservations. The Holy Father exhorts Ordinaries to follow his example and grant this power to Jubilee confessors (*Acta Apost. Sed.*, 1924, 320), but, unless their permission is obtained, they will have no power over the very large class of censures reserved to the Ordinary by the common law of the Code, nor over episcopal reserved sins (Canons 895-897).

Sufficient has been said to safeguard a Jubilee confessor from interpreting the very wide faculties conceded to him in a too liberal and erroneous sense. The Sacred Penitentiary recommends these

confessors to commit to memory the cases over which they have no faculties. The following would seem to be a complete list:

A. *Apostolicæ Sedi Reservatus*:

- i. Stealing or desecrating the Blessed Sacrament (Canon 2320);
- ii. Assaulting the Pope (Canon 2343);
- iii. Absolving an accomplice (Canon 2367);
- iv. Directly breaking the seal of confession (Canon 2369);
- v. Formal external heresy (Canon 2314);

B. *Romano Pontifici Reservatus*:

- i. Violating the secret on the part of officials of the Holy Office;
- ii. The censures connected with papal elections in the Constitution *Vacante Sede*;
- iii. Papal reservations incurred by princes, cardinals, legates and bishops (Canons 1557 and 2227);
- iv. The sin of false denunciation of a confessor (Canon 894).¹

C. *Ordinario Reservatus* (unless faculties are conceded as the Pope desires):

- i. Various cases having a suspicion of heresy (Canon 2319):
 - (a) Marriage before a non-Catholic minister;
 - (b) Marriage with an agreement to educate children non-Catholic;
 - (c) Parents getting children baptized by non-Catholic minister;
 - (d) Parents educating their children as non-Catholics;
- ii. Dealing in spurious relics (Canon 2326);
- iii. Assaulting a cleric (Canon 2343, § 4);
- iv. Procuring abortion (Canon 2350);
- v. Apostasy from religion by a member of a non-exempt order (Canon 2385);
- vi. Presuming to marry on the part of a professed religious of simple vows (Canon 2388, § 2);
- vii. Suspension incurred by citing a cleric or religious before a civil court (Canon 2341);
- viii. Any local censure which may exist (as in England the theater suspension);
- ix. Any episcopal reserved sins (Canon 897).

Even during the Jubilee, this list of cases may only be absolved by the usual procedure, and with the ordinary conditions of Canon 2254 for censures, and Canons 899, § 3, and 900 for sins. It has not been necessary to include "declaratory" and "ab homine" censures, as these are always reserved to the authority which inflicts

¹ There is considerable obscurity concerning the sin of false denunciation of a confessor. It is mentioned as "unicum peccatum" in Canon 894, reserved "Apostolicæ Sedi," and in "Sacramentum Pœnitentiæ" as always reserved personally to the Pope except *in articulo mortis* (Codex, Documentum V, § 3). Therefore, because of its altogether unusual nature, it is usually reckoned as reserved "specialissimo," although it is not mentioned as such; and it is best to regard it as reserved personally to the Roman Pontiff as in the terms of "Sacramentum Pœnitentiæ." Vermeersch considers that it is included under the faculties of Canon 900 (Epitome Juris Canonici, II, § 179), but other authors—and more correctly, I think—hold that it can only be absolved *indirectly* (Collat. Brug. V. 149; XVIII, 502).

them (Canon 2245, § 2). In absolving from all censures whatever, the ordinary canonical regulations and precautions must be observed strictly in every case, during the Jubilee as at other times. The *Monita* of the Sacred Penitentiary are largely concerned with drawing attention to these rules (*Acta Apost. Sed.*, 1924, 337).

The privileged faculties may only be used once for each person, although the Indulgence may be gained twice and in Rome "toties quoties." An exception is generally made for the unusual case where a person incurs the same censure again, before he has completed the conditions necessary for gaining the Jubilee. The faculties used are valid, even if the prescribed works are not performed and the Indulgence not gained, provided at the time of absolution the penitent intended to gain the Indulgence (*Acta Apost. Sed.*, 1924, 343, XVIII).

In concluding this rather intricate matter, the author is conscious of the fact that many points might be inaccurate; but full references have been given which the reader may consult in order to form his own opinion. And quite apart from the actual use made of faculties conceded during the Jubilee, the occasion is a useful one for reading up again the rules which govern censures and their reservation.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

Infinite Goodness and Infinite Love. I.

By BISHOP JOHN S. VAUGHAN, D.D.

“QUIS UT DEUS?”

Almighty God is infinite in goodness. He is at once both the principle and the end of all and every good, which outside Himself can exist only by participation, and with absolute dependence on the Goodness, which is Himself. We call God good also because He is the fount and the inexhaustible source of all the good that is to be found in men and in angels, whether considered in the order of nature, of grace, or of glory. If indeed there be any goodness among the myriads of angelic spirits in heaven, it is but as a tiny drop overflowing from the bottomless ocean of goodness, which is God. If there be any goodness among the saints and holy men upon earth, it is but as one feeble spark, sent forth from that infinite Sun of Justice, which is God Himself. He, and He alone, is the absolute and uncreated Goodness, without beginning or end, without limit or measure, and containing within Himself every conceivable and every inconceivable good.

One of the direct consequences and manifestations of God's goodness is to be found in the love which He bears His creatures, and this is a thought which will bring great joy and gladness to all who come to realize it.

Let us remember that it is a marked characteristic of all goodness, wherever found, to seek to pour itself upon others. Goodness is naturally and necessarily diffusive. Just as the sun cannot contain all its prodigious heat within itself, but must scatter it around in all directions, and impart warmth and comfort to a thousand worlds: or, just as it is impossible for the sun to be the brilliantly bright object which it is, without at the same time enlightening with its glorious beams every object that approaches even within millions of miles of it, so God, from the very fact that He is infinitely good in Himself, would belie His own nature, did He not show forth His goodness in His attitude towards others. History itself proves how

His goodness induces Him to extend to countless other beings a charity and a generosity exceeding all bounds.

The act of creation in itself is the first *external* manifestation of God's love. He had existed from all eternity. And, being for an eternity alone, it might seem wonderful that He should ever pass from that solitary state to surround Himself with millions upon millions of living beings. Why this change? Being already infinitely happy and wanting for nothing, it could not be in order to add to His happiness. No number of creatures, however countless, however splendid, however exalted, could increase by a hair's breadth His supreme, absolute and essential content. No. Our existence is a result of His pure and wholly disinterested goodness and love. "Behold, I have loved thee with an everlasting love, *therefore* have I drawn thee, taking pity on thee" (Jeremias, xxxi. 3). Although He did not create us till now, yet throughout the whole of eternity, which He spent alone, He both knew us, and loved us, and determined to give us existence. "Et hoc beneficium Deus nobis contulit modo singulari, nempe amore *æterno*, non citius Se quam nos amando: eoque *infinito*, videlicet eo ipso, quo Seipsum diligit: mereque *gratuito*, sine ulla indigentia propriove commodo" (Aloysius Bellecius, S.J., "Medulla asceseos," p. 101).¹

When we think of God's severity and of the quenchless flames of hell, or even of the sufferings to be endured in Purgatory as well as in "this vale of tears," there may be some danger of such painful images checking our enthusiasm; but we must never forget that, whatever the miseries that threaten us, we have brought them all upon ourselves. If we may express ourselves in human fashion, we would observe that neither pain nor sorrow, neither anguish of body nor stress of mind, formed any part whatsoever in God's original plan. He created both angels and men to enjoy, from the first, happiness and content and cloudless joy; and, as a matter of simple fact, neither angels nor men would ever have had the slightest acquaintance with suffering or any actual experience of its mean-

¹ "And this boon God conferred on us in a remarkable manner: by loving us with an *eternal* love, a love coëval with that which He bears for Himself; by loving us with that same *infinite* love wherewith He regards His own perfections; and by loving us with a purely *gratuitous* love, unprompted by any motive of need or personal convenience."

ing, if they had but behaved themselves, and not deliberately rebelled against their infinite Benefactor.

Adam and Eve were created in innocence, and placed in a "garden of delights." Had they faithfully kept God's simple and exceedingly light command, they would have passed a short period of perfectly innocent happiness in an exquisitely beautiful and bountiful earth, as yet uncursed by God (Gen., iii. 17), and then, without sickness or death, they would have been transferred to the more worthy delights of Heaven. God's thoughts were ever thoughts of peace. He did not, and could not wish evil to any one, but only what is good and desirable and to His advantage. If now there is suffering, and anguish, and torment and death, it is solely and exclusively what we have brought upon ourselves. Man, and man alone, is responsible for the ills he endures. God is all goodness; in fact, it is precisely *because of His goodness* that He is obliged to punish evil. He would not be Infinite Goodness, could He tolerate or be indifferent to sin.

It is solely by sin that we render ourselves incapable of enjoying God, and that we suffer from His goodness, to which we put ourselves in opposition. God is related to the soul, much as the sun is related to the eye. To a well-formed healthy eye, the sun is a delight. It enables the eye to exercise its powers. It opens out before it all the beauties of land, sea, and sky. It enables it to find its way about, to catch the expressions of love on the face of a friend, and much more. But if a man by abuse, or by some imprudence, injures the eye, and makes it sore and inflamed, the selfsame beautiful sun will no longer be a joy and a delight to it, but just the reverse. The brighter and the more resplendent its rays, the greater and more agonizing the pain it will provoke in the inflamed eye. The injured eye turns away from the sun, and is in trouble till it can hide itself altogether from its bright and beautiful rays. Does the eye complain? Does it accuse the sun? Does it wish to change the day-star, and force it to extinguish its illuminating fires? That, at all events, is what the sinner does, in the spiritual order, when he complains of God punishing sin. God changes not. He is still Infinite Goodness. As such, He must necessarily be opposed to evil. God would not be good, if He remained indifferent. He would not be good, did He not hate sin. He would not be Infinite

Goodness, did He not hate it with an infinite hatred. It would be a far easier task to change the character of the sun, so that its light and its heat (so beautiful in themselves) should become agreeable to the eye that is inflamed and diseased, than to change the infinite splendor and perfection of God, so that He should become agreeable to the soul steeped in sin. Light and darkness can never agree. "For what participation hath justice with injustice? Or what fellowship hath light with darkness?" (II Cor., vi. 14).

So long as sin remains, there can be no intercourse between the soul and God. And what is more, so far as the sinner himself is concerned, he is without help and without hope. His crime, being committed against an infinite Being, demands an infinite satisfaction, so that it cannot be fully and adequately atoned for by any finite creature. Such was the lamentable state in which the world found itself after the Fall. To use St. Augustine's expression, the whole human race was a "*massa damnata*."

Man had got himself into an inextricable plight. The father of the race had rebelled. All his children were under a curse, and there was none to deliver. All hope had departed. A Cimmerian darkness had settled down over the earth. Nothing but eternal damnation (separation from God) awaited the children of men. Before any reconciliation was possible, perfect justice demanded two things, which seemed however absolutely incompatible: first, since man was the offender, man must pay the ransom; second, since the offence was committed against an infinite Being, no finite ransom would suffice. The ransom must be of infinite value. But, how could such conditions ever be realized? No man, or angel, or creature of any kind, however exalted, could ever by any possibility offer anything but a finite recompense, and yet an infinite one was required. God alone had the power to offer what was infinite. But, even if He were to offer it—which seemed wholly out of the question—the second condition would still remain unfulfilled; for the ransom would not have been paid by one of the guilty race, but by God.

Here we indeed seem to have reached an insurmountable impasse. Then, *mirabile dictu*, that which neither man nor angel would have dared to suggest, or would even have dreamed of or thought possible, actually took place. The infinite goodness of God, moved

with divine compassion for our deplorable state and in an excess of love, actually undertook to cut the knot, and to solve the apparently insoluble difficulty by determining to become man Himself.

Oh, wonder of wonders! Oh, marvel of marvels! Who could have imagined that the Eternal Son of God, the Second Divine Person of the adorable Trinity, would so demean Himself as to become man! Who could have conceived that He would "empty himself, taking the form of a servant" (Phil. i. 7), and sink to the level of our nature to rescue us from the appalling effects of our own disobedience!

He, and He alone, could fulfill both conditions. Since He was God, He could offer an infinite satisfaction. And, on becoming man, He could then suffer as one of the delinquent race, and in that way secure pardon, remission, and forgiveness for every rebel who would truly repent of the sins which were dragging him down to hell.

But please observe that we are not contending that man *could not* have been saved in any other way, for the greatest of theologians agree that, had it so pleased God, He might have forgiven sinful man *without exacting the full penalty*. All we are asserting is, that the claims of rigorous justice could not have been *adequately* satisfied in any other way; and that rather than that they should not be thus satisfied, God Himself "did not disdain the Virgin's womb," but "was made Flesh, and dwelt amongst us" (John, i. 14).

As Cardinal Newman truly writes: "We might have been pardoned without the humiliation of the Eternal Word: again, we might have been redeemed by one single drop of His Blood; but still, on earth He came, and a death He died, a death of inconceivable suffering; and all this He did as a free offering. From beginning to the end it was, in the highest sense, a voluntary work; and this is what is so overpowering to the mind in the thought of it" (Discourses to Mixed Congregations, 308).

God's love, like His goodness, is not to be measured. We cannot weigh it as we weigh finite love. It is not like the love, strong and pure though it may be, which we sometimes meet with on earth, and which astonishes us by reason of its vehemence. No! It is a love that throws all other love into the shade. The love of God is infinite and unsoundable, and the most salient manifestations of it

are shrouded in impenetrable mystery. For example, the Incarnation and the Crucifixion of the Second Divine Person present to us, as it were, two specimens of the "infinitude" of God's Love.

As Cardinal Newman so appositely observes: "Men confess that God is Infinite, yet they start and object so soon as His infinitude comes into contact with their imagination and acts upon their reason. They cannot bear the fullness, the superabundance, the inexhaustible flowing forth and encompassing flood of the divine attributes. . . . When they discern aught of the unfathomable depth, the immensity of any single excellence or perfection of the Divine Nature, His Love, or His Power, or His Justice, they are at once offended, and turn away, and refuse to believe" (*ibid.*, 309).

It is the excessive and infinite force of His love that staggers and confounds us. Even though God had resolved to reinstate us in His favor, and to restore to us our forfeited inheritance, He might have done so, and yet have employed a mediator less powerful than His Son. He might have accepted the *imperfect* satisfaction of some mere man. But He determined to do, not what was possible merely, but what was best. In this sense, and in this sense only, was the Incarnation necessary; for, if a true and full satisfaction was to be given, then nothing could accomplish this short of the Incarnation of an Infinite Being, though the actual Passion and Death of the Incarnate was not essential, as the *truly infinite price* would have been fully paid by the shedding of a single tear or the spilling of one drop of His Precious Blood. "God so loved the world," writes St. John (iii. 16-17), "as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting. For God sent not His Son into the world to judge the world, but that the world might be saved by Him."

To realize the extent and the measureless depth of His love for His heavenly Father and for us, His fallen creatures, we must think rather of His divinity than of His humanity. "It is the very idea that He is God, which gives a meaning to His sufferings: what to me is a man and nothing more, in agony, or scourged, or crucified? There are many holy martyrs, and their torments were terrible. But here I see One dropping blood, gashed by the thong, and stretched upon the cross, and HE IS GOD! It is no tale of human woe. It is the record of the Passion of the great Creator. The Word

and Wisdom of the Father, who dwelt in His bosom in bliss ineffable from all eternity, whose very smile has shed radiance and grace over the whole creation, whose traces I see in the starry heavens, and on the green earth, this glorious living God, it is He who looks at me so piteously, so tenderly from the Cross. He seems to say: I cannot move, though I am omnipotent, for sin has bound Me here! . . . I am come indeed, but not in that brightness in which I went forth to create the morning stars, and to fill the sons of God with melody, but in deformity and in shame, in sighs and tears, with the blood upon my cheek, and my limbs laid bare and rent" (Newman, *op. cit.*, 321).

Perhaps the most marvelous thing about the sufferings of Christ is their exuberance. There were no lengths to which He was not prepared to go. He willingly and deliberately gave Himself up to suffer without measure and without limit. Although a single blow of the scourge would have been more than enough to atone for the sins of a thousand worlds, yet He would endure the scourging till His whole Body was but one ghastly wound from head to foot: though the shedding of a single drop of His precious Blood would have sufficed to ransom every soul ever to be created, yet He resolved to shed every particle of it, and to be drained of the very last drop. Although the slightest insult offered up to His heavenly Father in expiation for sin, would have been more than enough to cancel the sins of all men, yet He would subject Himself to a veritable sea of insult and humiliation. In an excess of love, without parallel, He willed to be harshly struck, crowned with sharp thorns, and mocked and even spat upon. And, although He might have redeemed us and offered a full and an infinite satisfaction without consenting to die, yet so boundless and superabundant was His inconceivable love that He not only consented to lose His life, but chose the most cruel, agonizing and ignominious of deaths. His most perfect Body, miraculously wrought in the womb of the Immaculate Virgin by the power of the Holy Ghost, and therefore intensely sensitive to pain and suffering, He cheerfully delivered up to the torturers. Through quivering hands and feet the rough iron nails were mercilessly driven, and the all-holy and infinite God at last died in anguish, after three hours of excruciating agony and desolation.

Why, we may well ask in wonder, why should Christ choose to

suffer such unnecessary pains? Why so insatiable of suffering? Why did He permit such cruel treatment to come upon Him? It was His love that urged Him on. It was His tender affection for us, His fallen creatures, that made Him wish to show the vehemence of His love, and to prove to us that there is nothing He would not do in order to secure our salvation. It is the sign and indication of a generous nature to do more than is asked or required, and far more than can reasonably be expected. This characteristic was, no doubt, in the mind of our Blessed Lord, when He said: "If one strike thee on thy right cheek, turn to him the other also. And if a man take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him other two" (Matt., v. 39-41). And this characteristic was exemplified in His Passion and Death. "He hath rejoiced as a giant to run the way" (Ps. xviii. 6). He would prove to us, in His own person, that "many waters cannot quench charity, neither can the floods drown it," and that even "should one give all the substance of his house for love, he shall despise it as nothing" (Cant. of Cant., viii. 7).¹

Well may St. Paul, in an ecstasy of wonder and gratitude and love, exclaim at the contemplation of so much generosity: "Who shall separate us from the love of Christ. Shall tribulation or distress? or famine or nakedness? or danger, or persecution, or the sword? . . . I am sure that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor might nor height, nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus Our Lord" (Rom., viii. 35-39).

¹"Speaking to St. Bridget, Our Lord said: 'I who have created thee, have subjected every member of My body and all the powers of My soul to suffering and to punishment for thy sake' . . . Especially He said (referring to the damned), that 'He would willingly have endured His passion and death over and over again, had it been possible, for the salvation of *EACH ONE* that was lost'" (Cardinal Vaughan, "The Young Priest," 291).

SOME LETTERS AND COMMENTS

By FRANCIS A. ERNEST

About a year ago a priest-uncle of mine died, and, by the terms of his will, left me among other things a large trunk full of personal belongings and keepsakes. You know what "truck" a man in holy orders can accumulate in a lifetime. This large trunk was crammed with all kinds of trinkets that he had received on various occasions from admiring parishioners—mostly female, to judge by the unpractical nature of the collection. Probably the esteem and the goodwill of the men expressed themselves in gifts that ministered to his admitted appreciation of a good cigar. At least I am sure that the men held him in the highest esteem, because he was distinctly not a ladies' man. Though he made no secret of his pardonable weakness, he indulged it with extreme moderation and with much self-discipline. When I was a young seminarian, I always spent half of my vacation with him, and in those few weeks I usually got more ascetic theory and instruction and a good deal more disciplinary training of the most practical and steady kind than I got during the school year in the seminary with all its iron-bound routine. Early and late and on all occasions he impressed me with the importance of self-discipline for a priest. And he gently insisted on my conforming to some of his own ascetic practices. He himself smoked only two cigars a day, neither cheap nor expensive, but better than I could afford at that time. And he smoked his two cigars at fixed hours every day: when possible always after breakfast (which he took at a late hour, though he rose at an outlandishly and unnecessarily early hour, as I thought at that time) and after his evening dinner. He regularly took only two modest meals a day. And he taught me to limit myself to the same hours and the same smoking allowance. For decency's sake I had to practise the same moderation as long as I was with him. Whilst he quoted the discriminating Juvenal's "*voluptates commendat rarior usus*," he suggested to me excellent religious motives for this temperance in gratifying the smoking habit. And I am very grateful to him for his discipline and his practical interest in me. I have seen the smoking excesses of others, who are so nervous and fidgety

and so enslaved to tobacco that they light innumerable cigarettes to steady and quiet their nerves.

When I opened the trunk for the first time, I closed it again after one long look at the miscellaneous contents. I was too much overcome by a wave of feeling and of reverential affection for the holy man to whom I owe so much and of whom I saw all too little after my ordination. It was he who taught me, more by example than by words, to appreciate the priesthood and to esteem it as man's supremest distinction. He tempered my critical readiness and my quickness to condemn what I did not understand. He taught me more pastoral theology than I learned in the class room. He never lost his temper, and I never heard him say one wounding or unkind word, no matter what the provocation might be. In all his dealings with the people he was most kind, but also firm and reserved in a dignified way. He was not a social mixer, but in a pastoral way he came into closer contact with his people than any priest I have known so far. And I saw many evidences of the esteem and affection in which he was held by the people, whom he had raised to a high level of religious living by his teaching and example. At his death, and since then, there have been marked manifestations of their appreciation of his undoubted holiness and of his work for them. But, pardon me: I always become verbose when I talk of him.

The other day I took an hour to rummage through the trunk and to take a mental inventory of its contents. For me this assortment of presents does not have the sentimental appeal and interest that it had for their recipient. I have no use for them, and there is no purpose in my keeping them. I am going to dispose of them either by selling them to a second-hand dealer or by giving them away to poor people. It will probably be best to dispose of them to a junk dealer, because they would be of no use to poor people. My investigation of the closely packed trunk came to an end for the time being when I came upon several bundles of letters tied up with different kinds of strings. Some of the strings are ordinary binding twine, and some are bright-colored narrow ribbons which he must have saved from the gift packages which he received on various occasions. I may say here that he did not care to receive gifts of much value from his own parishioners, and he let it be known that

he did not care for them. He told me one time that it did not seem fair to him to accept presents from his poor people. Most of them were middle-class people who were neither rich nor poor, but he considered them to be poor because they had more needs than he had. There was another reason for his aversion to receiving gifts, and in support of his attitude against this practice he often quoted to me the words of Ecclesiasticus, xx. 31: "Presents and gifts blind the eyes of judges and make them dumb in the mouth, so that they cannot correct." Gifts of considerable value or even frequent small presents would interfere with the disinterestedness of his judgment, affect his feelings towards the people, and lessen the freedom of his actions. When trifles were sent to him that he could not refuse without offending somebody, I am sure that such acts of personal kindness never swayed him in his dealings with them. And I do not think there ever was any question of his perfect impartiality. I am giving so many details in order to set off his character, but my feelings of affection for the holy old man and my gratitude to him are probably making me too partial to his virtues, whilst they are leading me to emphasize uninteresting details.

When I opened one of these packages of letters I found a surprise. There was not a single envelope, but the letters seem to be in chronological order and from one correspondent only. Though dated, I have found no letter yet with a printed heading, nor is the place given from which they were written or sent. The signature is an illegible scrawl, and seems to be an abbreviation. There are probably three letters in the signature, but there may be more. I cannot make out a single one of them with any assurance of correctness. The penmanship of the letters is not quite so bad, but there are entire words that can be made out only by guessing from the context. No doubt I shall get used to this cacography and become more proficient in reading it. I have already labored through six of them—two short and personal, and the others very interesting and argumentative. If their quality keeps up, I shall keep on deciphering them one by one. I must add here that I knew of my uncle's lively correspondence with an old classmate of his at Maynooth who was teaching in a Seminary, but I never heard him mention either his name or his official home. He quoted him often enough, but otherwise said hardly anything about him, and was always quite reticent on

this point. Now I have come into possession of the letters of this mysterious strange priest. He died, I think, about a year before my uncle. I cannot tell how many of these letters are going to be of general interest, but the few that I have read are decidedly worthwhile, if I am any judge of such matters, and they may be of some interest to the readers of the HOMILETIC AND PASTORAL REVIEW. The wretched penmanship makes the reading and transcribing a slow and painful process, but I am hoping now to work my way gradually through the collection, and I shall write out what seems interesting enough to me and leave it to the Reverend Editors to use their judgment for publishing whatever they may deem interesting or useful to the subscribers. Here is the very first letter that I read:

My dear Father Mac:—Teaching, as I have told you *usque ad nauseam*, is no sinecure, though you sometimes intimate to me that we seminary professors have an easy time of it in the priesthood. I admit that a man may make it fairly easy for himself and cultivate comfort and laziness as a fine art, but then he gets no satisfaction out of it at all. He loses all sense of responsibility, blinds his spiritual eye, and dulls his finer feelings. Though I am getting much intense satisfaction out of my hard teaching work, yet I am also realizing the literal truth of Ecclesiasticus xl. 1: "Great labor is created for all men and a heavy yoke is upon the children of Adam." Besides, I have troubles of my own here—troubles of my own making. I do not approve of certain teaching methods in this place. I do not have any faith in the lecturing system as practised here and commonly in other seminaries. Lecturing is the easiest thing for the professor, though it may seem the hardest to the uninitiated. It is easy to get a number of lectures written together—they are mostly compilations—and then to use them year after year with little alteration or improvement. You have to work until you get a set of lectures compiled that will come up to your sense of the scholastic requirements and proprieties, or satisfy your vanity; but when you once have them, you can take it easy. You deliver your lectures according to the schedule, give your examinations at infrequent intervals, deal out 'notes' with more or less justice—and at times with a good deal of unfairness because the student has little chance to show how hard he really worked. He

may have a good memory and considerable mental capacity, and do very well with a little ante-examination cramming. The worst of it is not that he does not master the subject, and that he does not get much mental drill out of his memory cramming, but he does not acquire habits of hard work. We all need some kind of pressure to make us work, and the students must be trained to apply that pressure of their own initiative, and they must be helped to acquire the habit of doing it. It is not necessary to expatiate on this point now, because I have discussed it with you and I have also written to you about it. And I have argued the matter with the professors here, individually and collectively, but they all tell me that we are committed to the lecturing system, and that we must stick to it. They consider the mastery of a text-book and daily quizzing and discussion good enough—in fact, quite the right thing—for the pre-seminary student, but not for the dignified seminarian. It is not being done in other places. It is not being done in the universities. And it is not the system and the custom in Rome. That settles it. I am silenced, not because I have nothing more to say, but because they will not listen to my reasoning and pleading. The other day I read the life of St. Vincent de Paul, and found him a strong advocate on my side of this question. He is no mean authority in all matters that pertain to seminary education. The question was raised whether the professors in the seminaries should use an author and content themselves with explaining it, or whether it would be better for them to write themselves and to give dictates. In this controversy many preferred the dictates, which afforded the professor an opportunity of exhibiting his talents. St. Vincent held the contrary and supported his stand by saying: "With an approved author the teaching will be surer, the bishops more confident, the little company less exposed to envy and censure, professors more easily obtained, their work less severe, and lastly the students will be better formed and instructed." Do you not think that he was right? Would not an honest court of inquiry give sentence for his side? When I read this passage to the other professors at our evening recreation—which is our customary hour for discussing informally all matters concerning seminary welfare—the result reminded me of *Ecclus. xiii. 26-29*. In this quotation I would qualify just one statement—that the work is "less severe." It is less severe

in as far as it requires less preparation of one kind, but there is no end to the possible preparation and often necessary preparation of another kind. Anybody can lecture with a manuscript, but not everybody can conduct a quizzing class and a discussion in an intelligent and interesting way. It is in this that a hard-working and gifted professor can show himself, and do really constructive and great work. You agreed with me on the futility of lectures when we were in the seminary together. And we understood Latin and could talk it, and were altogether better prepared for profiting by the lecturing system than these candidates are whom we have in our classes. If you only knew the scholastic qualifications of these young college graduates that come to our lectures! They do not know Latin enough to understand a professor that is reading from his manuscript. They honestly try to listen to what is talked at them. When they cannot understand the difficult Latin—not difficult in itself, but difficult for them, especially when the professor reads badly, which happens often enough, or drones and sings out his sentences and disposes men for sleep—they give up trying and spend the time as best they may or as badly as they may. Queer things happen. Some read story books. Some seemingly take notes, but in reality they are writing letters or something else that has no connection with what is being read by the good man at the desk. Surely this is a waste of time, but the disciplinary damage done by these irregular occupations during class time is beyond all calculation.

There is much more that I have to say, but this will be enough for you to comment on and to give me your candid opinion on, together with what you think I ought to do with my convictions and with my attitude in this matter. You know I am determined not to temporize in the matter of convictions. It does me a great deal of good to have an honest man with whom I can discuss such serious things and compare my opinions. What would you do in my circumstances?

Ever yours affectionately in D. N. J. C.

This is the usual ending of the letters which I have read. The signature would have to be photographed, and it would be a puzzle for graphologists, but the result would probably not justify the

trouble and expense. I do not believe any living man could make it out, because it is likely merely an old college sobriquet. I have no means of finding out my uncle's answer to this letter, except the next letter in the series of the Seminary professor. I am not giving the dates on the letters because the dates have nothing to do with them, and would not add to their interest, and also because it is harder to guess figures correctly than letters and words.

My very dear Mac:—Thank you very much for your prompt and humorous answer to my jeremiad. I wish I had your power of wit and your humorous insight into the complexities and perplexities of life. I am differently made, and my way through life is a little harder than yours, because I am built on serious lines and I can never close my eyes and imagine that what appears crooked to me with my eyes open is really straight. Your advice, however, about resigning my professorship and asking for a comfortable parish in recognition of my many years of teaching, does not fit me. I am not made for parish work. I have no taste for it, and I am too old to learn and to become accustomed to a new kind of life. I have some talent for teaching and many years of practical experience. This is not self-flattery. It is a God-given talent, and I should be as foolish to be vain of it as it is for a woman to be vain of her painted face. Though I am not a *persona grata* here, there is no likelihood that I will be forced out because of my views. My position is quite safe as long as I care to hold it. And the authorities know that I am balancing certain things which they would like to change, but cannot at present. You know what these things are. Come what may, I am not going to conform to the lecturing system of my colleagues. If necessary, I shall fight out the case before the Ordinary. Perhaps nobody cares how I am teaching so long as I am getting the results which I am getting. I may be like a man with a pimple on his nose. To him it is the biggest thing ever, and he fancies that everybody sees it with a magnifying glass, though in reality it is so small that nobody notices it.

Therefore, I am going right on in my dear old way. I am assigning a lesson every day in Gury-Sabetti-Barrett, and we discuss it as we should discuss any problem of vital importance. I insist on principles being mastered and applied. And I do not suppose

too much. I know how little these young men before me know, and how imperfectly trained they are in the right learning methods. They did not get the mental drilling and the exacting discipline which we got. Some things were over-emphasized in their course, but the classics were neglected. Greek was a bug-bear to them, and a subject for joking in their college paper. They never studied grammar as we did, and much of their translating was done with the help of what they call "ponies." Their minds are not serious enough, because they never underwent a serious enough mental discipline. Some of them probably studied hard enough, but it was cramming the memory. The mind had little part in it. They learned by ear and sound. Their faculty of expression is limited to their conversational needs. They have no sense of language. About this I shall perhaps write some other time, or we may discuss it when I see you. Our long summer vacation will begin in three weeks, and I am going to spend the first week or two of it with you. I have no plans for the rest of it, but some plan may mature in the course of our talks. If you have any use for me, I shall be glad to help you out as long as you care to have me.

Ever yours affectionately and devotedly in D. N. J. C.

COMMUNICATIONS FROM OUR READERS

The Ethics of Prohibition

To the Editor of THE HOMILETIC AND PASTORAL REVIEW:

DEAR SIR: Twice the present writer has presented the arguments against Prohibition from the ethical side—once in the *Baltimore American* for June 5, 1918, and again against Father Coffee in the *Irish Ecclesiastical Review* a little later. In neither case was any answer attempted. As I am growing old and tired, I will ask you to reprint—though I know what a favor that will be—a resumé of the argument from the *Baltimore American*.

I would preface it with a few remarks about Father Ross's article on "The Ethics of Prohibition." He evidently relies greatly on his case of buried treasure, taken from Noldin. The cases of "prohibition" and "buried treasure" are not parallel. In the latter case, one man has an undoubted right to the treasure—the man who buried it. In his absence, two men claim a right—the finder, and the man who has bought the land wherein it was buried. The finder claims it because no man now possesses it; the owner of the land claims it, because he bought all that goes with this property. The state, in Noldin's hypothesis, steps in and adjusts conflicting claims. It deprives neither claimant of any natural right. That inheres in the original owner; and if at any time he comes forward and proves his title, the treasure, if any exists, is his. In the case of the Volstead Law the state deprives all men of a natural right, so acknowledged by the generations since the world began. There are no counter-claimants. To deduce from this example—as Father Ross does—the general proposition that "an act right in itself becomes wrong simply because the civil law says it is wrong," is to make the civil law the norm of morality. I have studied and taught Ethics, but have not yet seen such a doctrine stated.

He also quotes "a principle generally recognized among theologians, that in doubt the superior is to be supported." The principle has no application here. There is not a question of a *doubtful*, but of a *probably unjust* law. (I put it mildly to avoid controversy, for the mild statement covers my point.) The principle which then applies—he will find it in Gury—is: "licet sequi opinionem vere et solide probabilem, relictâ tutiore æque probabili, ubi de solo licito et illicito agatur." Which, when translated, means that there is no binding force for anybody in the Volstead Law. To me it is morally certain that the law is unjust (in support of this view, see *Summa Theol.*, II-II, Q. civ., a. 5, responsum). Father Ross will surely admit that the intelligence and numbers against it render its injustice at least probable. In truth, the whole Volstead Act is a Caricature of Law. Now the worst thing about a caricature is that so many say: "What a striking likeness!"

The lines are all there, only a little exaggerated, and, so to speak, a little "off color." Take the men who passed the Volstead Act; the definition of intoxicating liquor therein; the subject-matter, barred to the state except under certain abnormal conditions; the "*in sæcula sæculorum*" character of it; the heavy penalties inflicted on what were until then perfectly proper acts; the use of the United States Navy on the one hand, and, on the other, of crooks and bribe-takers to enforce it—all this is caricature. If he will not see this, let him change the pledge as usually given by Catholic priests. Let him not presume that a man taking the pledge is bound by himself in so far and in the way he wishes. Let him give the formula: "I promise by the help of God to observe the Volstead Act." This formula is short and swift. But I think the man seeking the pledge would say: "Father, I am taking this pledge because I wish to do it, and as I wish to do it. Let the Volstead Act go to that bourne from which no traveler returns." This means that the common man recognizes that when he takes the pledge, *he* binds himself as *he* wishes to bind *himself*. It is *his* business. It is no other man's business to bind *him*, as the other man wishes him to be bound, where God has left him free. With these preliminary remarks we enter upon a "Study of the Relations Between Liberty and Law."

J. M. PRENDERGAST, S.J.

A Study of the Relations Between Liberty and Law

It is evident to every man that, in the Eighteenth Amendment and the laws that enforce it, there has been a great collision between liberty and law. In order that we may fix the blame for the collision, we propose to study more closely the idea of liberty and its relations to law.

Liberty, the power and right to make a choice, is one of God's greatest gifts to men and angels. Moreover, it is a necessity in His scheme, for, by our use of liberty, we work out our salvation. Since it is a gift, it is evident that liberty may be conditioned by its Giver. God may restrain or even suppress liberty in certain cases. He does this by three proclamations of law—physical law, moral law, and revealed law. He may restrain or suppress the power of choice by physical law; as, for instance, He does in taking away the power to walk on water. He may restrain, or again suppress, the right of choice by moral law or revealed law, or both. He suppresses murder by both laws; He suppresses servile work on Sunday by revealed law alone.

The State, also, by its very nature, has the power to make laws which are enactments of reason for the common good. In so doing, the State restricts liberty, for all laws restrict. Since, however, liberty

is the greatest common good, any State law which restricts liberty in one direction, must secure or enlarge some other equally important liberty to compensate for the liberty restricted. For example, the laws which restrict the speed of automobiles on city streets secure the pedestrians' liberty to walk on these streets without injury, and also secure other drivers' immunity from collisions. Any law which restricts one liberty, without securing or enlarging any other liberty, is by that very fact a bad law; for the greatest common good—viz., liberty—has been in so far taken away. So much for restriction.

Now, can the State, by law, suppress liberty? If the State is but reënacting some divine law already given, it may do so, for in that case the State is but reëchoing the Voice of God which has already spoken. Thus, the State prohibits adultery and murder.

Now, can the State prohibit a liberty allowed by Divine Law? This is the question raised by prohibition. My answer is: *the State cannot do so!* It has never done so effectually, because it has never done so justly. There are, however, two exceptional cases where the State may prohibit for a time. The first is war, when the existence of the State itself is imperiled: to save itself, the State may then make obligatory anything not forbidden by Divine Law. The second case is, when the liberty has been abused by practically the whole community. Liberty has then become license. Here the State may prohibit the liberty so abused for a time, if she has found that no other way is feasible for correcting the license. Neither situation is present in America. The war has passed. No universal abuse existed to justify even a temporary suppression of liquor; nor was restriction tried as a remedy for what abuse was found.

But some one may say: "Although it is true that the State may not prohibit liberty, she can and may prohibit a particular liberty." This is a bad sack to put one's head into, for the string is very easily pulled. Liberty in the abstract is an empty name—*vox et præterea nihil*. Liberty, in the concrete and real, consists in the power and right to choose this, that, and the other. Once admit that the State has the power to prohibit the choice of this, and you allow that the State has the power to prohibit the choice of that and the other. You have given away the case for liberty. Nor will it be saved by distinguishing secondary liberties, which the State may prohibit, and primary liberties, which the State may not prohibit; for in the laws under discussion many a man, and St. Thomas* among them, holds that the power and right to eat and drink the ordinary human foods is a primary liberty. And if it is not, to whom has the decision been given of what constitutes a primary liberty? To the State! So that if the State wishes to prohibit this, that, or the other, it has but to

* S. T., II-II, q. civ., art. 5, resp. dic.

declare first that this, that, or the other is merely a secondary liberty, and then to proceed blithely with its prohibition!

In order that we may further clarify the discussion, let us take up some of the greatest powers of the State. The first is taxation. In general, the State is the judge of how much money its citizens must contribute to its well-being—*esse est bene esse*; that is, for the State to exist is to exist well, and the State must be its own judge in this. But, if the State were to use its power of taxation in order to suppress some legitimate business or occupation, it would be exceeding its rights, for it would be using taxation for a purpose for which that power was never intended.

Another, and the greatest power of the State, is the right of eminent domain. The State may condemn and seize the property of an individual citizen. But it must compensate for the property so taken, and must leave the citizen free to secure other property for the purposes for which he used the former. In case he could secure no other property, it would be a delicate question whether the State could rightly confiscate what he had, although historically it seems as though in many cases the property accrued first to the State, tribe, or clan, and was afterwards distributed to the individuals. In such a case, it would seem as though the State had every right to take back what was first its own.

But some again may instance here the power of the State to punish by the loss of liberty, and even life, grave offenders against the law. Is not this a case of the State's power to prohibit by law? Such an objection does not take count of the difference between the legislative and the executive powers of the State.

Punishment is not legislative. It is executive. The State punishes by the loss of liberty and life those who have forfeited liberty, and even life, by disobedience to law. In general, the police power is executive, not legislative. Its business is to see that the laws are enforced as they are made. When it goes beyond the enforcement and legislates, it has exceeded its functions. An instance of this was the closing of all public meetings by the Commissioner of Health in Baltimore during the influenza epidemic. The case might be excusable, but it is with difficulty justifiable.

Although it is somewhat beside the question, let me remark here that the sanction of a law is punitive, or the opposite, not primarily reformative. Hell, the sanction of revealed law, is not reformative. Disease, one sanction of the physical laws, is not reformative; nay, often as a result of the infringement of the physical laws, the penalty for the breach falls on one who had nothing to do with the breaking of the law. If students of law would regard the world about them, rather than some ideal world existing in their imaginations only, they would see that the function of punishment is much more vindictive

than reformative. The excuse for this digression is, that many now put forward a theory of the State which makes of the State a great reformer. It might fairly be questioned whether reform does not rather belong to the family and the Church, than to the State.

Closely akin to this idea of the State as a reformer, and practically its equivalent, is the idea of the State as a magnified father taking tender thought for its citizen children. This idea is also wrong. The State does not stand in any parental relation toward its citizens, because its citizens are not its children, and this for the very simple reason that a man is not a child. The father takes away the scissors from his child in order that the child may not injure itself; but the State does not take away a knife from a man for the same reason. The man is supposed to know how to use the knife. Only when he so handles it as to endanger "the right to life, liberty, and the pursuit of happiness" of his neighbor, does the State step in.

It is for this reason that most great drives made by the State to crush liberty, or to give liberty against the moral laws, have been prefaced by some alleged revelation. Mohammed based his prohibition of liquor on a revelation. Joseph Smith based his liberty to have many wives on the same foundation. Perhaps this is why in the early stages of our prohibition drive there was an almost open hint that the Scripture was behind it. It is needless to say now that the Catholic Church knows of no such scripture in its nineteen hundred years of existence. It teaches temperance, not as a revealed law, but as a part of the moral law. Further than this, it has no revelation about liquor. It would be well then for the State, which bases its prohibition of liquor upon some dark appeal to Christian Revelation, to be very sure of the authority which guarantees this revelation before it attempts to enforce the same.

THE DIVINE OFFICE

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Lauds

The Office of Lauds takes its name from its concluding psalms, in which all creation is called upon to praise its Creator. Gathered under a common doxology, these three psalms were considered as one, and during many centuries—up till the reforms introduced by Pius X—they formed the ordinary and inevitable conclusion of the early morning Office. Psalm cxlviii is still recited as the last psalm of the Sunday Lauds; in fact, the name of the Hour is derived from its oft-repeated *Laudate*. The oldest liturgists, in particular St. Benedict, constantly speak of this Office as *Matutinum*, because Lauds were invariably recited at daybreak.

The first mention of Lauds as a separate section of the Church's daily task of prayer and praise dates from the fourth century. Etheria, relating for the edification of her nuns what she saw at Jerusalem, speaks of an Office which was celebrated some time about the middle of the night, or shortly afterwards—that is, the Vigils, or Night Office properly so-called. But “as soon as light appears they begin the hymns of Matins (*jam ubi cœperit lucescere, tunc incipiunt matutinos hymnos dicere*), and, after prayers have been offered up for various classes of people and each of the assistants has received an individual blessing, the congregation is dismissed when it is already daylight” [*ac sic fit missa, jam luce*. Pereg. Sylv. (Etheriæ), 45 sqq.].

St. Benedict, writing for his Monks, lays down a very detailed order to be followed at Lauds. On Sundays, and in the winter months, Lauds are sung immediately after the Night Office. On other days, there is an interval more or less prolonged according to the length of the night. Lauds—St. Benedict still calls them *Matutini*—must sanctify the first beginning of a new day. The psalms to be sung at this Hour are carefully specified, but the chief and permanent feature of the Office of dawn is the *Benedictiones et Laudes*. By the former St. Benedict understands the canticle of the three young men in the furnace, which is called simply “Blessings” because

each verse begins with the word *Benedicite*, or *Benedicamus*, and is an exhortation to all creation to praise its Maker. By *Laudes* we are to understand Psalms cxlviii, cxlix and cl. There has been no material change in the constituent elements of Lauds since the days of St. Benedict. The Legislator of Western Monks enumerates all its familiar features, namely the *Capitulum*, a responsory, an Ambrosian (the hymn), a verse, and the canticle from the Gospel (by which he means the Canticle of Zacharias, the father of the Forerunner). One of the special features of Lauds is the singing of canticles from the Old Testament, in addition to the psalms. Whilst admitting them into his Breviary, St. Benedict tells us that he was only copying the Roman Church (*sicut psallit Ecclesia Romana*).

Even the most distracted reader of the Breviary cannot fail to notice that the sentiment of joy is one of the characteristics of the Office of Lauds, and that there occur a great many allusions to the return of light, even in the psalms, but especially in the hymns. "The dawn brings back light, hope and joy to the world. A religious man naturally raises his heart to God, to thank Him for having preserved him during the night, and to beg His help and protection during the coming day. The Church, with her wonderful insight into the heart of man, has felt the poetry of nature, and the influence it can exert over religious feeling . . . The Office of Lauds belongs to dawn; the rising sun is greeted . . . the day-star rising in the east and driving away the darkness, is the symbol of Christ who rose from the tomb in the early dawn and dispelled the shadows of death" (cfr. Cabrol, "Liturg. Prayer," 140 sqq.).

The early hours of the day have a special value, and should, for that reason, be given to God. Just as Holy Scripture repeatedly insists on the importance of prayer during the hours of darkness, so does it exhort men to prayer and praise at break of day:

Deus, Deus meus, ad te de luce vigilo (Ps. lxii).
... ad te orabo: Domine, mane exaudies vocem meam.
Mane adstabo tibi et videbo: quoniam non Deus volens
iniquitatem tu es (Ps. v).

With what touching accents does not Isaias give utterance to the sentiments that ever fill a heart that is aflame with love for God! "Thy name, and thy remembrance are the desire of the soul. My

soul hath desired thee in the night: yea, and with my spirit within me, in the morning early I will watch to thee" (Is., xxvi. 8-9).

The early hours are favorable to prayer: mind and heart are still fresh, even as nature has renewed her vigor during the nighttime. "If thou wilt arise early to God, and wilt beseech the Almighty; if thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable" (Job, viii. 5-6). In the first hours of day heaven seems to be nearer to the Saints, who are then endowed with a virtue which enables them to wrest more efficaciously with God in prayer. It was the dim twilight of day that revealed the mysterious struggle of Jacob with an unknown man, who was none other than the Angel of God: "Rising early he . . . passed over the ford of Jacob. . . . He remained alone: and behold a man wrestled with him till morning. . . . And he said to him: Let me go, for it is break of day. He answered: I will not let thee go except thou bless me. . . . And Jacob called the name of the place Phaniel, saying: "I have seen God face to face, and my soul has been saved. And immediately the sun rose upon him" (Gen., xxxii, 22, sqq.).

If Lauds are recited apart from Matins we first say in silence the *Pater Noster* and *Ave Maria*, by way of immediate preparation. A devout recitation of the Lord's Prayer is the best direction of our intention for the Office we are about to say, because it is the divinely composed summary of the things we ought to say to God and to ask of Him. St. Augustine calls it *forma desideriorum* (*Sermo* lvi)—the model and pattern of our supplications. The prayers and praises which we send up to God are but a development of that which the Lord's Prayer expresses with truly divine terseness. In the *Ave Maria* we greet the Queen of Heaven, and ask her to lend us her assistance so that we may praise our God with something akin to the joy and gratitude to which she once gave utterance upon the hills of Judea. The praise of God is our greatest and noblest work; hence we need the assistance of divine grace even more than when we are engaged in the ordinary occupations of life. For that reason, in the opening verse, we cry out to God for help—we even urge Him to make haste to come to our assistance.

Space does not allow us to linger over each of the psalms. But some passages of a sermon of St. Augustine on Psalm cxlviii—

which gives its name to the Hour—will help us to appreciate the importance and nobility of the official praise of God of which we are the ministers: “The subject of our meditation (viz., study and endeavor) in this present life should be the praises of God, for the everlasting exultation of our life hereafter will be the praise of God, and none can become fit for the life hereafter, who hath not trained himself for it now. So then, now we praise God, but we pray to Him too. Our praise is marked by joy, our prayer by groans. For somewhat is promised to us, which as yet we have not; and so, because He who hath promised is true, we rejoice in hope, but because as yet we have not, we groan in longing. . . . We exhort you that ye praise God; this is what we all say to one another, when we say Alleluia. . . . Praise with your whole selves; that is, let not your tongue and voice alone praise God, but your conscience also, your life, your deeds . . . let a man not cease to live well, and then he ever praiseth God.”

The African Doctor (*Enarrat. in Ps. cxlviii, passim*) goes on to say that our psalm of praise was composed by Aggeus and Zacharias who foretold the return of Israel from the Babylonian captivity and the restoration of the holy city. Their prophecy, however, is not merely of the reconstruction of an earthly city, but points to a City whose builder and founder is God Himself: “They set forth to us, in a mystery, the life to come, wherein we shall praise God, when the captivity of this present life is at an end . . . wherefore as yet we groan in our pilgrimage, but we shall exult when we reach our country. But he who groaneth not as a pilgrim, shall not rejoice as a citizen, because there is no longing in him” (*adhuc gemimus in peregrinatione, exultabimus in patria. Qui autem non gemit peregrinus, non gaudebit civis, quia desiderium non est in illo*). Our praise of God here below is only a preparation, a rehearsal in time of the blissful occupation of eternity (*laudat ergo tota creatura Dominum, quia hoc ibi facturi sumus quod hic præmeditamur*).

When he explains Psalm cl. and the words: “*Laudate Dominum in sanctis ejus . . . laudate eum in cymbalis benesonantibus*,” St. Augustine makes a reflection which may greatly help us in our recitation of the Office: “*Laudate Dominum in sanctis eius*—to whom said he this, save to themselves [that is, to the Saints]? And

in whom are they to praise God, save in themselves? For ye, saith He, are His Saints; ye are His strength, but that strength which He wrought in you . . . ye are trumpet, psaltery, harp, timbrel, choir, strings and organ, cymbals of jubilation sounding well, because sounding in harmony. All these are ye: let nought that is vile, nought that is transitory, nought that is ludicrous, be here thought of. And since the savor of the flesh is death, let every spirit praise the Lord" (*Enarrat. in Ps. cl*).

The priest who thinks thus will never fall below the ideal of his sublime calling, and thus become a failure before God and man. That priest will always say his Office well, who is conscious of its intrinsic nobility and of the dignity bestowed on himself personally in that he is permitted, day by day, to stand before God and open his mouth in His praise. Praise is the most perfect expression of love and admiration for the beloved. These sentiments are admirably expressed in the *Capitulum* of Lauds on Sunday: this 'little chapter' is an echo of the joyful acclamations with which the temple of heaven rings eternally: "Benediction, and glory, and wisdom, and thanksgiving, and power, and strength to our God for ever and ever. Amen" (Apoc., iii. 12).

We have said that the hymns of Lauds contain numerous references to the return of light. Light is a symbol of faith. It is also frequently used in Holy Scripture as a symbol of God and of our Lord. Thus we read that the Word is the true Light of the world, which enlighteneth every man that cometh into this world, and Jesus Christ said of Himself: "Quamdiu sum in mundo, lux sum mundi" (John, ix. 5). St. James speaks of God as "the Father of lights, with whom there is no change, nor shadow of alteration." In his turn, the beloved disciple declares that "God is light, and in Him there is no darkness. If we say that we have fellowship with Him, and walk in darkness, we lie . . . but if we walk in the light, as He also is in the light, we have fellowship one with another . . ." (I John, i. 5-7).

The hymn of Lauds on Sunday was composed by Prudentius. Lauds are intended to be sung or said at dawn (*ad gallicinium*), and hence the many allusions to the bird that heralds dawn:

*Præco diei jam sonat
Jubarque solis evocat . . .*

The hymn concludes with a direct appeal to Christ, the Light of our minds. The strophe is an admirable consecration of the new day:

*Tu, lux, refulge sensibus
Mentisque somnum discute:
Te nostra vox primum sonet,
Et vota solvamus tibi.*

“O Light, shine upon our mind and rouse us from spiritual drowsiness: May Thy name be the first sound uttered by our mouth and grant that we may offer our vows to Thee.”

The hymn of Lauds on Monday is even more emphatic. In it Christ is styled:

*Splendor paternæ gloriæ,
De luce lucem proferens,
Lux lucis, et fons luminis,
Diem dies illuminans.*

“The splendor of the Father’s glory—bringing light out of light: The Light of light, the Fount of light; the Day that brightens our day.”

In the hymn of Sunday there is further mention of the bird of dawn. The hymn of Wednesday contains a strophe which we might, with great advantage, make a frequent ejaculatory prayer:

*Sunt multa fucis illita,
Quæ luce purgentur tua:
Tu, vera lux cælestium,
Vultu sereno illumina.*

The primitive text of the third line of this strophe reads as follows:

Tu, lux Eoi sideris . . .

Here we have an obvious allusion to that sublime passage of the Apocalypse (xxii. 13 sqq.), in which some of the last words of the Son of God are heard: “I am the root and stock of David, the bright and morning star” (*stella splendida et matutina*). If Christ looks down upon us with a serene countenance, the things of earth

will lose for us their seductive glamor. We shall clearly see that their glitter is not gold—that what appears to us so substantial is but an empty show which quickly fades into unreality (*præterit figura hujus mundi*, I Cor., vii. 31).

What may be called the climax of Lauds, is reached in the sublime Canticle of Zacharias. The *Benedictus* is divided into two parts: the first is a glowing tribute of gratitude to God for having visited his people in many ways and at sundry times, in the days of old, but lastly and most wonderfully in the mystery of the Incarnation. The second part foretells the mission of the Precursor. This part of the prophecy is singularly applicable to the mission of the priest. Every priest is in very deed a prophet of the Most High. It is our strict duty and most cherished privilege to go before our Lord, that we may prepare the way for His coming and make straight His paths. Our vocation, our real occupation is described in those words of the inspired singer: *Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum*. Our Lord said to His Apostles that they were the light of the world (*vos estis lux mundi*). Every priest is a lineal successor of the Apostles, and as such inherits both their duties and their powers: hence he is, in his respective sphere of influence, a true light of the world. From the lips of the priest the people of God expect the knowledge of salvation: "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts" (Malach., ii. 7). Our preaching, which seems at times so utterly futile, is a light to the mind of our hearers, and gives them that knowledge which works the salvation of their souls. To the priest are entrusted those mysterious keys with which he is able to lock or unlock the treasury of God's mercy and forgiveness. No man so radiates true joy and happiness all round him as a Catholic priest does. He is a center of light; those who draw nigh unto him cannot long remain in darkness. He is a source of peace and happiness, because he alone can effectually relieve men from the intolerable burden of their sins. Would to God that all priests believed in themselves and in the sublimity of their office! "Quisquis sacerdoti jungitur, quasi ex salis tactu, æternæ vitæ sapore conditur," says St. Gregory (*Hom. xvii. in Luc. X*).

The *Benedictus* is followed by the recitation of the Collect of the

day, which is invariably the same as that of the Mass. The Collect now takes the place of the Lord's Prayer, with which the various Hours of the Office originally terminated. We know that such was the universal custom from the testimony of Cassian and, in particular, from that of the Rule of St. Benedict. In Chapter XIII it is expressly ordained that Lauds and Vespers are never to be concluded without the Superior saying aloud and in order all the petitions of the Lord's Prayer (*ultimo per ordinem Oratio Dominica, omnibus audientibus, dicatur a Priore*). The reason is that whilst they say: "forgive us our trespasses, as we forgive them that trespass against us," the brethren should cleanse themselves of any transgressions against the law of charity. "But at the other Offices let the last part only of the Prayer be said aloud, so that all may answer: *Sed libera nos a malo*" (*Reg. XIII*). It is clear from this text that the Lord's Prayer marked the end of each Hour of the Canonical Office. From Cassian, on the other hand, we learn that the Eastern Monks made a pause, for silent prayer, between each psalm, to which again was added a prayer spoken aloud by the President, in which he gathered together (hence yet another meaning of the word Collect) and summed up the thoughts and sentiments awakened in the hearts of all by the psalm that had been sung.

It is not possible to ascertain at what period the Collect supplanted the Lord's Prayer as the conclusion of each Office. According to Sicardus (beginning of thirteenth century), the change took place during the pontificate of St. Gelasius, or perhaps that of St. Gregory. The Sacramentaries (or Missals) of both these great Popes contain numerous Collects for Sundays and feast-days and various occasions. As far as Gaul is concerned, we know for certain that already in the sixth century Lauds and Vespers terminated with a collect and a blessing (Can. 30 of the Council of Agde, held in 506).

(*To be continued*)

THE SACRAMENTALS OF THE CHURCH

By STANISLAUS WOYWOD, O.F.M., LL.B.

The sacramentals are sacred objects and actions which the Church, in imitation to a certain extent of the sacraments, employs for the purpose of obtaining favors, especially spiritual ones, through her intercession (Canon 1144).

The Canons of the Code on the sacraments of the Church have occupied our attention for a long time in the serial commentary which has appeared in the pages of this REVIEW. At the end of the treatise on the sacraments, the Code adds a few Canons about the sacramentals. In the first place, an explanation or description is given of the idea of a sacramental. Every Catholic is familiar with the sacramentals, which he knows through daily use. In the above description of a sacramental, the Code intimates the fundamental difference between sacraments and sacramentals. The sacraments were instituted, not by the Church, but by Christ; the sacraments confer Divine grace of their own inherent efficacy, while the sacramentals obtain Divine favors through the prayer or intercession of the Church.

The Catholic Church and the Catholic people have been ridiculed frequently by non-Catholics for their use of relics, statues, beads and other religious articles, as though they followed the superstitious practices of heathen times. There is no doubt that many of these sacramentals were already used by the heathens in connection with their religious worship, and even some of the sacraments may be foreshadowed in one form or another in the pre-Christian religions. But what difference does it make if the same object or the same ceremony was employed in other religions? Would this not rather show that the religious symbolism of certain objects and actions is so natural that it readily suggests itself to the human mind? Besides, is it not providential that God let spring up in the pre-Christian religions certain symbolisms which He and His Church were later to use as the vehicle of His grace? By taking well-known objects and actions and infusing into them new spiritual significance, He made them more readily understood by, and more acceptable to mankind.

We have indeed a multiplicity of blessed objects in the Catholic Church, but what son or daughter that loved father and mother tenderly and still treasures their memory after the grave has received their remains, does not preserve a variety of little souvenirs of those beloved parents? Is it unreasonable or objectionable to value these souvenirs above other possessions? Surely, such filial reverence is permissible and laudable. Let us then have all the beads we want and all the relics we can properly reverence. Let us treasure lovingly everything else that reminds us of God and His saints. Loving and honoring them, we must esteem highly whatever serves to remind us of them. Individual Catholics at times have a misplaced devotion towards the sacramentals, and attribute to them powers which they do not possess, since, according to the teaching of the Church, there is no inherent power in them, but what efficacy they have comes from the intercession of the Church.

The Holy See alone has the right to institute new sacramentals, to interpret authentically those in use, and to abolish or modify any of them (Canon 1145).

Since the sacramentals and their use are so intimately connected with the principles of faith, and there is but one supreme guardian of and guide in the true faith—the Successor of St. Peter—it follows that, as Canon 1145 teaches, the Holy See exclusively has power over the sacramentals.

THE MINISTER OF THE SACRAMENTALS

The legitimate minister of the sacramentals is a cleric who has received a faculty for this purpose, and who has not been forbidden by the competent authority to exercise such faculty (Canon 1146). *Consecrations* can be validly performed by none but a bishop, unless a special faculty has been given him either by law or by indult of the Holy See. *Blessings*, with the exception of those reserved to the Roman Pontiff or to the bishop, or to others, may be given by any priest. *Reserved blessings*, which are given by a priest without the necessary faculty, are illicit but valid, unless in the reservation the Apostolic See has explicitly stated otherwise. Deacons and lectors can give validly and licitly only those blessings which are explicitly permitted to them by law (Canon 1147).

The Code distinguishes between consecrations and blessings. Consecrations are usually performed by anointing the person or object with holy chrism, and these consecrations cannot be performed by clerics who are not consecrated bishops, unless the law or an indult of the Holy See gives this power to priests. By law, vicars and prefects Apostolic, abbots and prelates *nullius*, though these dignitaries have only the order of the priesthood, can perform various consecrations specified in Canons 294 and 323. The bishop cannot delegate the power of consecration to priests without being specially empowered thereto by the Holy See, for the general principle applies that the powers of episcopal orders cannot be delegated by any authority inferior to the Supreme Pontiff, as Pope Gregory IX states in his Decretals (c. 9, *De consecratione ecclesie vel altaris*, tit. 40, lib. iii). This Pontiff denies that custom confers this power on the bishop, and declares such a practice should rather be called an abuse. In the faculties which are granted to the bishops of the United States, upon individual application at the time of making the report to the Holy See on the state of their respective dioceses, power is granted to delegate priests to consecrate immovable and portable altars, and to consecrate chalices and patens.

The blessings are distinguished by the Code into those reserved to the Holy Father, to the bishop, or to others (e.g., blessings reserved to the pastor or to religious organizations). If a priest gives a reserved blessing without a special faculty, the Code rules that the blessing is valid, unless the Holy See has in the reservation of the blessing explicitly stated that it is invalid if given by a priest who has not been empowered to give it. All depends on the will of the Church in this matter, since the very existence of the sacraments is dependent on her will.

The bishops have by Canon 349 a number of faculties to bless various religious articles, but they cannot delegate those faculties to priests, as was declared by the Sacred Penitentiary, July 18, 1919 (*Acta Ap. Sedis*, XI, 332). Formerly the bishops' faculties empowered them to bless various religious articles and to communicate this power to the priests of the diocese, but the new formula of faculties does not give them the power to delegate the blessing of religious articles for the purpose of enriching them with indulgences.

MANNER OF ADMINISTRATION OF SACRAMENTALS

In the preparation and administration of the sacramentals, the rites prescribed by the Church must be accurately observed. Consecrations and blessings, both constitutive and invocative, are invalid if the formula prescribed by the Church is not employed (Canon 1148).

The Church demands that the bishop or priest faithfully observes the prescribed rites in the administration of the sacramentals. The formulas for consecrations and blessings prescribed by the *Pontificale* and the *Rituale Romanum* must be followed under pain of invalidity of the consecration or blessing. The Code mentions *constitutive* and *invocative* blessings. Constitutive, as the term itself suggests, are those blessings which render the object blessed a *res sacra* (a sacred object withdrawn from profane purposes or uses); invocative are the blessings which beg God to bless a person or an object for the sake of the person using the object. Thus we have blessings read over the sick; we bless houses, animals, aeroplanes, machines for composing type, etc., the evident purpose of which blessings is to invoke God's assistance and protection upon man, not to make these objects sacred things.

The formulas of blessings which are called consecrations are contained in the *Pontificale Romanum*, the ordinary blessings are to be found in the *Rituale Romanum*. The Ritual specifies which blessings are reserved to the bishop, which are reserved to certain religious organizations, and which are unreserved so that they can be given by any priest. Besides, some blessings are reserved to the pastor, and cannot be lawfully given by anyone else without his permission in his parish. According to Canon 462, these are the blessings connected with Baptism, the nuptial blessing, the blessing of houses on Holy Saturday (or another day fixed by custom), the blessing of baptismal water on Holy Saturday, and blessings outside the churches when given with pomp and solemnity.

Practically all things that man may lawfully use may be blessed. There are many formulas of blessings for animate and inanimate things in the Roman Ritual under the title of "Benedictiones non reservatæ." At the end of these, there is a formula "Benedictio ad omnia," which, as the rubric under this form directs, may be used

for all things for which there is no special formula in the Ritual.

In the blessing of religious articles for the purpose of attaching indulgences to them, the priest in the first place needs the faculty to bless such objects. The priests in the United States used to get this faculty from the bishop, who, before the promulgation of the Code, could in virtue of the quinquennial faculties communicate the power to bless with indulgences a variety of religious articles. At present the faculties of the bishops do not give them this power. The priest, however, can easily obtain them either by joining the Society of the Death of St. Joseph, that of the Propagation of the Faith, the Eucharistic League for Priests, or other similar societies. As to the formula of blessing, the Sacred Congregation of Indulgences declared on April 11, 1840, that nothing but the sign of the cross made over the religious objects is necessary for attaching the indulgences to crosses, rosaries, etc. (*Decreta Authentica S. C. Indulgent. et Reliquiarum*, No. 281). If, however, the Ritual prescribes a special formula—as for instance, in the blessing of the Dominican Rosary, or the beads of the Seven Dolors of the Blessed Virgin—that formula must be used (February 29, 1864; *Decreta Authentica S. C. Indulgent. et Reliquiarum*, No. 401). If the faculty for blessing religious articles reads: “*In forma Ecclesiæ consueta*,” it suffices to make the sign of the cross over the object without any formula and without the use of holy water. It is understood, however, that the Ritual does not prescribe a special form for attaching indulgences to a certain object (January 7, 1843; *Decreta Authentica S. C. Indulgent. et Reliquiarum*, No. 313).

PERSONS WHO MAY RECEIVE THE SACRAMENTALS

Blessings are to be given, first of all, to Catholics; they may also be given to catechumens, and, unless a prohibition of the Church forbids, also to non-Catholics so that the latter may obtain the light of faith or together with it bodily health (Canon 1149).

The catechumens are favored in law, not only in this Canon, but also in other places of the Code. Thus, in Canon 1239, it is stated that a catechumen who without his fault dies before receiving Baptism, is entitled to ecclesiastical burial. The Sacred Congregation of Rites was asked whether, according to Canon 1149, the catechumens may be admitted also to the public and solemn sacra-

mentals (the blessing of the ashes on Ash Wednesday, the palms on Palm Sunday, and the candles on Candlemas Day), and the Sacred Congregation answered that they can be admitted (March 8, 1919; *Acta Ap. Sedis*, xi, 144). Non-Catholics may receive blessed objects, and the priest may say a prayer over them (for instance, in case of illness), if their motive in asking for these blessings is not prompted by superstition but by a sincere desire to get help from God. They need not actually be thinking of joining the Catholic Church, but the very fact that they have a religious esteem for the blessings of the Church, is a good sign and may help them to come to the true faith.

RESPECT DUE TO BLESSED OBJECTS

Consecrated objects, and objects rendered sacred by the *benedictio constitutiva*, must be treated with reverence, and, though these objects be owned by private individuals, they must not be used for profane purposes or for any purpose other than that for which they are intended (Canon 1150).

The Church here draws the logical deduction from the preceding Canons, namely, that objects which have by consecration or blessing taken on the nature of a sacred article, must be treated with due reverence, and must not be used for profane purposes. When the form in which the objects were blessed, is destroyed (for instance, when a blessed candle breaks to pieces, a chalice breaks in two or is otherwise damaged so that it cannot serve any more for Holy Mass), these objects lose the blessing or consecration, and the material can be used for ordinary secular purposes. Nevertheless, it is not considered becoming to use parts of an alb, chasuble, and other sacred vestments for profane purposes, and the authors on the liturgy of the Church advise that the pieces be used for repairing other vestments, or, if not fit for that purpose, that they be burned.

THE BLESSINGS THAT ARE CALLED EXORCISMS

Even those who have the power to pronounce exorcisms may not lawfully read them over persons possessed by the evil spirits unless they have received special and explicit permission from the Ordinary. This faculty should be granted by the Ordinary only to a priest who is distinguished for piety, prudence and integrity of life. The priest

shall not pronounce the exorcism until he has ascertained by prudent and painstaking investigation that the person is really possessed by the devil (Canon 1151). Exorcisms may be pronounced by the authorized minister, not only over the faithful and over catechumens, but also over non-Catholics or excommunicated persons (Canon 1152). The exorcisms which occur in Baptism and in consecrations and blessings, may be pronounced by the same ministers who lawfully perform these sacred rites (Canon 1153).

The power as such to pronounce exorcisms is given to those who receive the order of exorcist (one of the four minor orders which all candidates of the priesthood get). On account of the great difficulty of knowing when a person is really possessed by an evil spirit, the Church demands the greatest possible caution in allowing her ministers the exercise of the power of the exorcist. Christ said: "Those who believe in me, shall cast out devils in My name." He Himself did cast out devils, as the Gospels relate, and He gave the Apostles the power to do the same. The extent of the dominion of the evil spirits over man is not known to us, nor do we know under what conditions they can enter the human body and trouble and disturb human beings.

The Church demands great caution in pronouncing anyone possessed of an evil spirit, because there are many kinds of nervous disorders which produce such striking phenomena that a preternatural power seems to be at work. Nevertheless, without making a mockery of Christ and Christian teaching, one cannot deny the possibility nor the fact that diabolical possessions have taken place. The priest is familiar with the warning of St. Peter which is read every day at Compline: "*Quia adversarius vester diabolus tamquam leo rugiens circuit quærens quem devoret.*" It is evident that the priest who meets with a case that appears to be one of diabolical possession, may not trust his own judgment, but should get the best possible experts on nervous diseases to examine into the case. Then he can furnish the Ordinary with the necessary information.

There is in the Roman Ritual an "*Exorcismus in Satanam et Angelos Apostaticos,*" edited by order of Pope Leo XIII. In an audience of the Secretary of the Congregation of the Propaganda, May 18, 1890, the same Pontiff granted to all bishops and to the

priests delegated by their respective Ordinaries to recite the exorcism, an indulgence of three hundred days for every day on which they devoutly pronounce the formula and a plenary indulgence once a month to those who recite it daily during the month (See Appendix to Roman Ritual).

CASUS MORALIS

Religious Knowledge in a First Communicant

By E. J. MAHONEY, D.D.

John, a parish priest, is most anxious that the young children in his parish should make their First Communion as soon as possible. He admits Mary a child of six and a half years to Holy Communion without previously satisfying himself that she has some knowledge of religious truths; the child has good Catholic parents, and is able to approach the Holy Eucharist reverently. He gives the Viaticum to Peter, her twin brother, who is in danger of death, and who has the same religious dispositions as his sister.

I. What is the usual age for First Communion?

II. What is the degree of knowledge required?

I. The age of discretion, alike for Confession and Holy Communion, is the age at which the child begins to use its reason, that is about the seventh year (*"Quam Singulari"* of Pius X). The phrase, "about the seventh year," has an exact canonical meaning. Canon 12 states that children under seven are not bound to observe ecclesiastical laws, unless their obligation is expressly mentioned. The reception of First Communion is one of the exceptions (Canons 859, 906). Before the completion of the seventh year there exists a legal presumption that the child is not bound; after the seventh year, there is a presumption that the child is bound. In both cases the presumption yields to the truth. In the first case, it is the parish priest's duty to establish the fact of discretion before admitting a child; in the second case, it is the priest's duty to admit him unless the contrary is proved (Maroto, *"Instit, iuris canonici, i, § 427; Private Answer of the Codex Commission, Jan. 3, 1918"*). So much for the root question of a child's age of discretion.

II. But some knowledge is also required from a First Communicant, no matter how young. In order to be quite accurate about a child's knowledge before receiving Holy Communion, we must distinguish between its ordinary reception and its reception as the Viaticum.

(a) The Codex repeats in practically identical terms the words of Pius X, but it is worth noticing that whereas the purpose of the Decree "Quam Singulari" was to eliminate the abuse of delaying First Communion, the Codex also legislates against abuse in the opposite direction (Vermeersch, "Epitome," II, § 118). It is the parish priest's duty to take care that children do not approach before they have the proper discretion and disposition (Canon 854, § 5). What religious knowledge is necessary? Canon 854, § 3, incorporates Rule III of "Quam Singulari": "The religious knowledge required in a child, in order that it should fittingly prepare itself for Holy Communion, is that whereby it understands according to its capacity the mysteries of Faith necessary for salvation." There is a theoretical dispute as to what these truths are. Some merely require the truths of Hebrews, xi. 6; others, following St. Thomas, require some knowledge of the Blessed Trinity and the Incarnation (2-2. 2 art. 7-8; Sacred Office, Jan. 25, 1703). In practice there should be no divergency, as we are bound to follow the safer opinion in matters pertaining to eternal salvation as necessary means (Tanquerey, "Theol. moral.," II § 388). It is the universal teaching that the opinion which holds that the two truths of St. Paul contain the necessary minimum, may only be applied in extreme necessity (e.g., in baptising a dying man); this doctrine has an application here, when namely it is a question of the Viaticum. John, therefore, was rather failing in his obligations in admitting Mary without a previous inquiry. The child should have, according to its capacity, *some* knowledge of the Blessed Trinity and the Incarnation. It seems obvious that, even for a *child*, to approach Holy Communion with devotion, *some* knowledge of the Divinity of Christ is necessary, which in its turn presupposes *some* knowledge of the Incarnation, and consequently *some* knowledge of the Blessed Trinity.

(b) With regard to the Viaticum, it should be noted that the practice of the Church has remained unchanged since the thirteenth century. Even at the worst period, when Holy Communion was delayed even till the fifteenth year, the very minimum use of reason and the minimum in dispositions was all that was required if a child was in danger of death. The custom of refusing the Viaticum was always recognized as an abuse (cfr. Second Council of Baltimore,

1866; *Revue d'apologétique*, XII, 568). Some held that, after "Quam Singulari," no distinction could be made between the dispositions for the Viaticum and those for ordinary First Communion. The distinction, however, is preserved in Canon 854, § 2: "The reception of Holy Communion by children in danger of death is licit and obligatory, provided they perceive the difference between the Body of Christ and ordinary bread, and reverently adore it. § 3: Apart from the danger of death a fuller knowledge is required, and a more careful preparation . . . so that they may know, as far as they are capable, at least those mysteries which are absolutely necessary for salvation" (*mysteria necessaria necessitate medii ad salutem*). A careful observance of this important distinction will serve to abolish the erroneous practice of applying the criterion of § 2 to children dealt with in § 3. John was, therefore, acting rightly in administering the Viaticum to Peter.

DEVOTIONAL STUDIES OF THE SACRAMENTS

By DOM ERNEST GRAF, O.S.B.

The Holy Eucharist. I.

I. THE ABIDING PRESENCE

What the heart is in the human frame, that the Holy Eucharist is in the mystical body of Christ, the Church. Just as the sun is the universal and inexhaustible source of life and energy for our earth so that its extinction would change this fair world into a gigantic, dark and frozen cemetery—so, without the Holy Eucharist, supernatural life would soon vanish from the earth. Our Lord Himself tells us so: “Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you” (John, vi. 54).

The Sacrament of the Altar ranks supreme among the seven glorious streams of grace and life which flow down the slopes of Calvary to water the Church of God. All the Sacraments are not only signs and symbols of grace; they even produce and cause the grace which they signify. The Holy Eucharist in particular is not merely a sign or source of grace: it actually contains the Author of grace Himself. In this wonderful and mysterious Sacrament, the Flesh and Blood of the glorious Son of God become the immediate means of our sanctification. The sacramental bread and wine are but the veil that hides Him from us; but, even as a virtue proceeded from His garments when they were touched with faith, so are we now brought into closest contact with the virtue of His Humanity whenever we partake of the Bread He gives us.

Our Lord's presence in the Eucharist is the Church's greatest possession and the joy of every soul. It transfigures this poor world of ours. It is the lodestone of all earnest souls; it is that which renders the Catholic Church supremely attractive to all that is best outside her fold. It is scarcely an exaggeration to say that, in ninety-nine cases out of a hundred, what brings a Protestant back to the faith of his fathers is nothing else but an intense longing for that intimate union with “the Shepherd and Bishop of our souls” which is rendered possible, even in this life, in the Sacrament which

was devised by His wisdom, prompted by His love, and realized by His omnipotence.

2. THE REAL PRESENCE

When our Lord was about to leave the earth and enter into that glory which was due to Him as the Son of God, He cheered the drooping spirits of His disciples by assuring them that they should not be left alone in the world: "Behold," He said, "I am with you all days, even to the consummation of the world" (Matt., xxviii. 20).

These words contain, primarily, a promise of that guidance from on high which is never wanting to the Church. Jesus Christ is ever with His Spouse, guiding and sustaining her by His grace and by the abiding presence of the Holy Ghost, whom He sent from the Father to be our Consoler in His place. But even this is not enough for Christ's love of His brethren of that race of which the Incarnation has made Him a member—nor yet for the needs and aspirations of the human heart. We have a natural shrinking from separation: we can but ill bear to be parted from those we love. What is true in the natural order, is equally so in the supernatural. Our whole supernatural outfit is given us for the very purpose that we may not be parted from God, but may bridge the gulf that yawns between the created and the Uncreated.

Jesus Christ is the best Friend and noblest Benefactor of man. Yet an immense distance separates us from the blessed days when earth leapt for joy, as His feet trod her paths. We rightly envy the happy men who "have heard," and who "have seen with their eyes, and with their hands have handled, the Word of life" (I John, i. 1).

The Holy Eucharist is God's answer to the deep yearnings of the human heart. It is a divine contrivance whereby time and distance are no longer obstacles, so that even we, "upon whom have come the ends of the world," share the happiness of the Saviour's contemporaries.

The purpose which Christ had in view when He instituted the Holy Eucharist was to enable Him to abide with us until the end of time; to be, not only the object of our love and adoration, but even the food of our souls, His Flesh and Blood becoming the means of our growth in grace and holiness.

We have two proofs of Christ's real presence in the Eucharist, but they are more than enough, since they are His own unerring word, and the belief of the Church throughout the ages. To ask men to believe in a true and objective presence of the glorious Humanity of our Lord under the lowly forms of bread and wine, is taxing their minds to such an extent that only a clear and categorical assertion of the fact, by eternal Truth, succeeds in bringing the intellect into captivity. Our Lord certainly did make such an assertion, and that on two notable occasions—that is, in the long discourse related by St. John in the sixth chapter of his Gospel, and again at the Last Supper. On the former occasion Jesus promised what He actually carried out on the latter.

St. John tells us how our Lord fed a great crowd of people with but a few loaves. Such was the effect of this miracle upon the mind of the multitude that they sought Him in dense masses, and when they found Him at last, they clustered around Him in the synagogue of Capharnaum. Jesus, in His discourse, gave them to understand from the very outset, and in terms not to be misunderstood, that what He had done for them in the desert, for the purpose of sustaining their bodies, was but an image of something more wonderful that He should work for the sustenance of their souls.

"I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life of the world" (John, vi. 51-52). The Jews began to murmur; they readily saw the difference of tone and meaning in the words of Christ. They were perfectly able to follow Him, when He spoke of Himself as the object of their faith. But they quickly perceived the change in the Saviour's manner, as soon as He began to speak of Himself as "the living bread." "How can this man give us his flesh to eat?" they exclaimed with indignation (vi. 53).

Surely, if He had been misunderstood, Jesus would now correct their error. Far from doing so, He goes on to speak with even greater emphasis: "Amen, Amen I say unto you: Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. . . . My flesh is meat indeed and my blood is drink indeed" (vi. 54-56).

The one and only correction that He will make is to declare that

there can be no question of eating His flesh, and of drinking His blood, in their proper and natural state: that would be indeed impossible, and repugnant to human nature. They are to eat and drink, yes, but what appears to human senses mere bread and wine—though they are no longer bread and wine, the substance of these lowly elements having been changed into the substance of His flesh and blood. They must eat by faith, not tear with their teeth the flesh of a living man. “It is the spirit that quickeneth: the flesh profiteth nothing” (vi. 64).

The Jews were not the only ones that murmured, for even from among the disciples many left Jesus “and walked no longer with Him” (vi. 67). Yet there comes no concession, no attenuation of His words. He merely turns to the twelve and asks: “Will you also go away?” (vi. 68). Whereupon Peter makes that answer which unnumbered millions of believers have repeated after him: “Lord, to whom shall we go? Thou hast the words of eternal life? And we have believed and have known that thou art the Christ, the Son of God” (vi. 69-70).

No less clear and unmistakable are the words with which Jesus Christ instituted this great Sacrament. “Taking bread, he gave thanks and brake, and gave to them saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you” (Luke xxii. 19-20).

St. Paul, who had not been a witness of the actual institution of the Holy Eucharist, learned from the lips of Christ, in one of the many sublime visions with which he was favored, the manner of the institution of the great mystery: “I have received from the Lord . . . that the Lord Jesus, the same night in which he was betrayed, took bread. And giving thanks, broke, and said: Take ye and eat, this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.” And the Apostle goes on to add: “Therefore whosoever shall eat this bread, or drink the chalice of the Lord

unworthily, shall be guilty of the body and of the blood of the Lord" (I Cor., xi. 23-25, 27).

Is it possible for words of human language to be more unequivocal? Would they not be a most cruel play with our reason, were they not intended to express what they so boldly assert? Of course, heresy has striven to explain away their force, even though no honest examination of their tenor leaves any loophole for doubt. But a sincere mind is a *sine quâ non* condition in any study of these texts:

*et si sensus deficit
ad firmandum cor sincerum
sola fides sufficit.*

Of the faith of the Church and of her teaching through the ages, we might give instances without number, even though the so-called "disciplina arcani" prevented some Christian writers and early Fathers from speaking as explicitly on this subject, as later writers were able to do. The fear of exposing our sacred mysteries to the sneers of pagans, made them shroud Christian dogma in words, the meaning of which was clear and precise enough to the initiated, but sufficiently obscure to hide it from the profane.

Among some of the most remarkable testimonials to our faith, we may quote from the writings of St. Ignatius of Antioch—an authority, therefore, that goes back to the very cradle of our holy religion. The holy martyr and bishop speaks of "breaking one bread, which is the medicine of immortality, an antidote against death and a means of living forever in Jesus Christ" (*Epist. ad Ephes.*, xx. 2).

Again he speaks of some heretics who "abstain from Eucharist and prayer, because they confess not that the Eucharist is the flesh of our Saviour Jesus Christ, the flesh which suffered for our sins, which the Father, in his mercy, raised again" (*Ad Smyrn.*, vii. 8).

One more quotation, and a very telling one it is: "I have no taste for corruptible food," the Saint tells the Romans, "nor for the pleasures of this life. I wish for God's bread, heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who was afterwards of the seed of David and Abraham: and I

wish for God's draught, His blood which is love without corruption and life for evermore."

The mural paintings of the Roman Catacombs also loudly proclaim the faith for which the martyrs died. Let me refer to an incident which occurred in those far-off days and is very much to the point. Tarcisus, an acolyte (that is, a minor cleric), had been deputed to carry the blessed Sacrament to some martyrs in their prison. On his way he was assailed by the pagan mob and suffered death at their hands, rather than yield up to them the sacred Elements of which he was the bearer. The holy Pope Damasus records this story in some graceful verses of his own composition. The wording of this epitaph is very striking, and affords proof positive that our faith, and that of our forbears, is altogether identical.

*Tarcisium sanctum Christi sacramenta gerentem
Cum male sana manus peteret vulgare profanis,
Ipse animam potius voluit dimittere cæsus
Prodere quam canibus rabidis cælestia membra.*

Cardinal Wiseman relates this incident in "Fabiola," and gives the following translation of the verses:

Christ's secret gifts by good Tarcisus borne
The mob profanely bade him to display:
He rather gave his own limbs to be torn
Than Christ's celestial to mad dogs betray.

Cælestia membra is an expression that can have but one meaning. The faith of the great Pope of the fourth century is not different from that which we profess to-day.

The eloquent Bishop of Milan, St. Ambrose (De Sacram., iv. 14), says: "Ubi accedit consecratio, de pane fit corpus Christi" (the consecration changes the bread into the body of Christ). And again: "In that Sacrament Christ is, because it is Christ's body; therefore it is not bodily food but spiritual" (In illo Sacramento Christus est, quia corpus est Christi: non ergo corporalis esca, sed spiritualis).

3. TRANSUBSTANTIATION

To express the manner in which our Lord's sacred Body and Blood are rendered present—not in symbol and image, but in reality

and truth—upon the Christian altar, we have only one word—*Transubstantiation*. Though the average Catholic may not have an explicit knowledge of all that the word implies, he yet expresses its meaning when he says that, in this Sacrament, bread and wine are *changed* into the body and blood of our Lord.

Our Lord's presence in the consecrated host, and the change of the substance of bread into the substance of the Body of Christ, are two operations entirely peculiar to this Sacrament. Such a change, moreover, is the only intelligible manner in which the words of Christ can be said to be verified: "This is my body, this is my blood."

Faith gives us an absolute certainty that, after the consecration, Christ is present on the altar, in reality and truth: that is, in other words, that whereas a moment ago Christ was not present, He is truly upon the altar, so soon as the words of consecration have been uttered. Now, says St. Thomas, there are only two ways conceivable in which something can begin to be where it was not before: either by a local movement, or by a substantial change of that where it is said to be now: as fire is *newly* in a house, either because it has been taken thither, or because it has been produced within it. But it is manifest that Christ's body does not begin to be in this Sacrament by any local movement, for from this it would follow that He is no longer in heaven, since that which is moved by a local movement (that is, from one place to another) does not reach a new place until it has left its former position . . . also one and the same motion, of one and the same object, which is moved locally, cannot have different terms, or objectives; yet Christ begins to exist simultaneously in this Sacrament in several places. It follows therefore, that Christ's body cannot be said to begin *newly* to exist in this Sacrament, except by the change of the substance of bread into Himself" (III Part., Q. 75, a. 2).

We are quite willing to admit that this reasoning is made possible only because we already believe in the mystery. But for the necessity of stating this great dogma in terms somehow satisfying to the human mind, we should never have conceived the possibility of so stupendous a change, wrought by the word of a priest through the power of God. Yet this doctrine is no mere scholastic speculation;

the more so as the Church has dogmatically defined that such is indeed the manner of our Lord's presence. It is one of the cardinal truths of Catholic theology, that our Lord never leaves heaven by what is called "local motion." *He ascended into heaven, sitteth at the right hand of God the Father Almighty.* From thence He shall only come at the end of time *to judge the living and the dead.* There is therefore no other way in which He can be really present in places innumerable, except by the mysterious change of the bread into His body. Reason may well be staggered by the thought, but faith comes to the rescue and makes us readily bow before infinite wisdom and power, which are so far beyond even our capacity of imagining and understanding.

What St. Augustine (Epist. cxxxvii. 8) says of the Incarnation is no less true of this mystery. "Let us grant that God can do things which we must own to be beyond our power of investigation. In such things the only explanation of the deed is the will of the doer" (*Demus Deum aliquid posse quod nos fateamur investigare non posse. In talibus rebus tota ratio facti est potentia facientis*).

The substance of a thing, in the philosophy of Aristotle and St. Thomas, is the ultimate reality which underlies the external qualities of material things, or generally, the ultimate reality from which all the other qualities are derived. The senses can only perceive the external qualities, or the "accidents" of things; their substance is hidden from observation and can only be inferred by a process of reasoning. Thus, if we examine a piece of bread, we take cognizance of its various qualities, such as its color, shape, taste and so forth. But all the time we know that what makes bread to be bread is not the shape, color or taste of the loaf—all these things are really quite immaterial. Underlying these external phenomena there is something which the senses cannot perceive. However, reason tells us that it must be there, as the natural *substratum* of all these sensible qualities—or *accidents*, as they are called.

It is the positive teaching of the Church that the real presence of the Flesh and Blood of the Son of God, upon our altars, is brought about by the change, or conversion, of the substance of the bread and wine into the substance of our Lord's Body and Blood.

The Council of Florence, under Eugene IV, speaks thus: "The form of this Sacrament is the words of the Saviour by which He

has Himself made it a reality. For the priest performs the Sacrament, speaking in the person of Christ; in virtue of these words the substance of the bread is changed into the Body of Christ, and the wine into His Blood" (Decret. pro Armen.).

So we see that the cause of Christ's presence upon the altar is not any motion, or movement, on His part; He does not leave heaven to come down to earth, but the bread is changed into His Flesh and the wine into His Blood.

The Fathers, in their treatises upon the Holy Eucharist, invariably find in this explanation the verification of the words of our Lord: "This is my body"; they all affirm that what has been but bread, is bread no longer, but Christ's own Body: in other words, they teach that the change of the substance of bread and wine is the cause of our Lord's real presence.

Our Lord is present in the Eucharist in the same manner in which the substance lies beneath its qualities: that is, He is wholly in the whole consecrated host, and wholly in each of the parts into which it may be broken up. After the same manner the soul is in the human body, wholly and indivisibly, and in each part of the body. "We do not assert," says the Catechism of the Council of Trent (De Euch., 36), "that the Lord Christ is in this Sacrament either as great or small, which appertains to quantity, but as substance. For the substance of bread is changed, not into the bulk, or quantity, but into the substance of Christ. . . . The substance of Christ's body is in the Sacrament in the same way in which the substance of bread was there before the consecration."

The doctrine of transubstantiation is not something new in the Church, even though the actual word by which we express the doctrine may be comparatively recent. The "Magister sententiarum" already uses equivalent terms when he says: "substantiam panis in corpus vinique in sanguinem converti" (Sentent. IV. D. 8. 4), In the twelfth century we find the word actually in a sermon of Hildebrand of Tours: "Cum profero verba Canonis et verbum transubstantiationis."

St. John Damascene says expressly that "the body assumed by our Lord has not come down from heaven, but the bread and wine are changed into the body and blood of Christ" (quoted in Catech. of Trent).

Transubstantiation is the change of one substance into another. Therefore, all that does not really belong to the substance undergoes no change. Hence all the external, or sensible, qualities or accidents, of the bread and wine, remain the same after consecration; this is a fact of daily and common experience.

The sacramental species (that is, the accidents of the bread and wine), though they be deprived of their natural subject, remain yet susceptible to the same influences by which they would be affected did they still adhere to mere bread and wine. They also retain the same properties, as we know by personal experience. Yet is there no fraud or deception, for the senses only judge of what comes within their range (that is, of the sensible qualities of things): the substance always escapes sense-perception, and is the natural, though indirect, object of the intellect. Our mind, enlightened by faith, knows that beneath the externals of bread and wine, there is hid the Flesh and Blood of the Son of God. Thus the mystery of faith is also a mystery of truth.

ANSWERS TO QUESTIONS

BURIAL IN NATIONAL (NON-CATHOLIC) CEMETERIES

Question: When the faithful have a family lot in a National (non-Catholic) cemetery, is it permissible for a priest to go there and bless the grave, reciting the prayers as prescribed in the Roman Ritual, after the funeral Mass in church?

Is the parish priest allowed to go and bless the grave in National non-Catholic cemeteries, in cities where the Catholics have their own Catholic cemeteries, but the party concerned has a family lot in the National cemetery? Some say that this is permissible if there is no Catholic cemetery in the *same* city.

Is it permissible to have a non-Catholic, a so-called "speaker," conduct services at the grave of a Catholic in one of these cemeteries when the funeral Mass had been celebrated over the body in church? It sometimes happens that some of the members of a family are Catholics, while others are affiliated with some other religion. If the funeral is from a Catholic church, the non-Catholic members want their share of the services at the grave in the National cemetery conducted by one of these "speakers."

SACERDOS.

Answer: The Third Council of Baltimore, Nos. 317-319, allows the burial of a Catholic in a non-Catholic cemetery under certain circumstances specified by the Council. First, it considers the case in which the family was originally non-Catholic and had a family burial plot in some non-Catholic cemetery. The converts to the Catholic Church from these families are not to be deprived of the privilege of being buried with the rest of their family. The same rule applies when a Catholic woman obtains permission to marry a non-Catholic, who has a family burial plot in a non-Catholic cemetery. It is but natural that the wife should be buried where the remains of her husband rest. Second, the Council makes allowance for cases in which Catholic families had already acquired a family burial plot in a non-Catholic cemetery in 1853, the year in which the prohibition was enacted. Third, the Council takes into consideration all other cases in which Catholics acquired a family burial plot in a non-Catholic cemetery after the year 1853 in good faith. That good faith is there if the persons concerned were ignorant of the prohibition of the Church, or if at the time when they acquired the burial plot there was no Catholic cemetery at a convenient distance from their home, or if any other circumstance shows good faith.

If the people of whom our correspondent speaks did acquire a family plot in the cemeteries in good faith, the priest can go to the cemetery with the body and bless the grave and say the usual

prayers at the interment. In fact, he should make a special effort to go to the cemetery, if he knows that otherwise the man whom our correspondent calls a "speaker" will conduct some kind of a burial service. If a person is not, under the law of the Third Council of Baltimore, entitled to burial in a non-Catholic cemetery, the priest cannot without express permission of the bishop go to the cemetery to bless the grave, or to conduct any kind of a burial service in the non-Catholic cemetery. This must be concluded from No. 318 of the Third Council of Baltimore.

Our correspondent asks whether it is permissible to have a "speaker" conduct services at the grave of a Catholic, who, after the funeral services in church, is buried in a non-Catholic cemetery. If one understands by "services" some religious rite, it certainly cannot be lawful to let such "speaker" conduct the services at the interment. If it is a case in which the Catholic priest can go to the non-Catholic cemetery, he ought to go because the law of the Church wants the priest to go with every funeral and complete the funeral rites which end with the interment. Then he is in a position to stop anyone else attempting to hold some other service. Unfortunately, in the United States priests have excused themselves too easily from this duty towards the deceased. In some cases unusual hardship connected with the priest's going to the cemetery may excuse him, but in most cases we have seen the priest did not go along because in his parish he goes only when a pew-holder dies, or when it is a big funeral with a Solemn Mass of Requiem. Such distinctions are unknown in the Code of Canon Law, which demands that the priest accompany the body to the cemetery in every case in which the person is entitled to ecclesiastical burial. Only extraordinary circumstances—*e. g.*, great distance, very urgent and important duties of the priest at that time, and the like—can excuse him.

GUARDIAN ANGELS.—FUNERAL MASS ON OCTAVE OF THE PATRON OF THE CHURCH

Question: 1. In the Epistle to the Hebrews where is there a real proof for the existence of guardian angels? Can the mere mention of angels as St. Paul has it in Chapter 1 be regarded as proof for guardian angels? I was asked this question, but cannot find how it can be.

2. Can a *Missa exequialis* be said on the Octave Day of the patron of a parish, or of the feast of the patron of the diocese?
PAROCHUS.

Answer: 1. All that can be concluded from the words of St. Paul: "Are they not all ministering spirits sent out to minister for them who shall receive the inheritance of salvation," is that the angels of whom he speaks are sent by God to assist mankind in general. There is no absolutely conclusive text in the Holy Bible, either Old or New Testament, which teaches that each human being is given an angel of God to watch over him in particular. There are plenty of texts in both the Old and the New Testament which speak of the angels serving and protecting mankind, but the teaching of the guardian angel appointed for each individual person is based on Catholic tradition. The authors writing on dogmatic theology point out the fact that the earliest ecclesiastical writers and Fathers of the Church (Tertullian, Origen, Clement, Hermas, and all the Fathers after the Council of Nicæa, with the exception of St. Gregory the Great and Pseudo-Dionysius) have the teaching of the guardian angels. It is not a dogma of the Church, but the teaching has the approval of the Church, as is seen from the office of the Breviary on October 2 (cfr. Hartmann, "Lehrbuch der Dogmatik," 1911, p. 246).

2. The new rubrics of the missal forbid a funeral Mass on the feast of the patron or title of a church, but not on the octave day. The feast of the title or patron of the Cathedral of the diocese forbids funerals at the cathedral church only, the prohibition being limited to the feast day itself; in other churches of the diocese funerals are allowed on the feast of the patron or titular of the cathedral church (cfr. Brehm, "Synopsis Additionum et Variationum in Rubricis Missalis Romani," 182).

VARIOUS POINTS ABOUT LITURGY

Question: 1. Should the "Pax huic domui, Asperges me, Oremus," be said when making a sick call in a hospital, especially a non-Catholic place?

2. When is a procession of the Blessed Sacrament allowed besides the Forty Hours' devotion?

3. Is a *Missa coram Sanctissimo* ever permitted outside of Forty Hours' devotion? Is it permitted on the First Friday of the month if the Blessed Sacrament is to be exposed all day?

4. Is it permissible to omit the anointing of the feet of female patients when

there is nobody present to assist the priest and other patients in the same ward do not understand anything of the Sacrament of the Anointing of the sick?

SUBSCRIBER.

Answer: 1. These prayers are obligatory inasmuch as they are part of the rite as prescribed by the Roman Ritual in the administration of Holy Communion to the sick. Nevertheless, if the sick person is in a non-Catholic house or hospital where holy water is not at hand, or if there is need to hasten the administration of the Sacraments, these preparatory prayers may be omitted. Without a good reason they should not be omitted.

2. Besides the procession of the Blessed Sacrament during the Forty Hours' devotion, there is the procession on Corpus Christi (or on the Sunday within the octave, in places where the solemnity of the feast is kept on Sunday); procession may also be held on the octave day of this feast, if the Blessed Sacrament was exposed at vespers. On the third Sunday of every month, Wapelhorst says, procession with the Blessed Sacrament may be held in cathedral and parochial churches by virtue of an ancient custom approved of by the Supreme Pontiffs (Compendium S. Liturgiæ, 9th ed., n. 327). Otherwise, public exposition of the Blessed Sacrament—and the same applies to processions with the Blessed Sacrament—can be held only on the days allowed by the diocesan statutes or by special permission of the bishop; the common law gives general permission for the feast of Corpus Christi and its octave only (cfr. Canon 1274).

3. Mass *coram Sanctissimo* is not to be said except during the Forty Hours' Devotion. When public exposition of the Blessed Sacrament takes place on First Fridays, or any other occasion, the Masses in that church should be said on a side altar, and the ciborium with the hosts should be placed on this altar so that Holy Communion need not be distributed from the altar of exposition. Only when there is no other altar in the church, may Mass be said at the altar of exposition (Sacred Congregation of Rites, May 11, 1878, and November 23, 1880; *Decreta Authentica*, Nos. 3448 and 3525).

4. Canon 947 states that the anointing of the feet in the administration of the Sacrament of Extreme Unction may be omitted for any reasonable cause, wherefore our correspondent could in the case mentioned omit the anointing of the feet.

SUPERIOR OF A RELIGIOUS HOUSE

Question: Must a superior who has completed a six years' term in charge of a house be transferred to another house, or may she remain in the house as a subject, or in an inferior position or office in the house?

PAROCHUS.

Answer: The general law of the Church does not have any ruling on the point in question. It is immaterial, as far as the general law goes, whether the former superior remains in the house over which she had charge, or is transferred. There is no objection in the general law to her holding some secondary office in the house of which she was local superior.

SOCIETIES AND BROTHERHOODS WHICH CATHOLICS SHOULD AVOID

Question: A parish priest was asked by one of his parishioners if it was permissible to Catholics to join the Benevolent and Protective Order of Elks or the American Brotherhood of Yeomen. The man had much to say about the charitable nature of both organizations; he said that many good Catholics belonged to them, and that some of the neighboring parish priests tolerated their parishioners joining these societies, wherefore he (this parish priest) should not object. The pastor, however, thought it best to consult his Ordinary on the matter, and his bishop answered that neither in his diocese nor in any other could Catholics belong to the said societies if they want to remain loyal Catholics.

Are Catholics excommunicated, in virtue of Canon 2335, by joining these societies? What shall the pastor do if some of his parishioners in spite of the declaration of the bishop give their names to the Elks or the Yeomen?

PASTOR.

Answer: Questions like the one proposed by our correspondent prove that we are very much in need of a Plenary Council in the United States, and it should embrace Canada, because many of the organizations spread over both countries, and there should be a uniform rule by which all bishops and all priests in the United States and in Canada act. It may be impossible for any Council to give a rule on each and every one of the hundreds of secret, fraternal, and benevolent non-Catholic societies and orders, for it seems that some of them change names and appearances frequently. A brother priest in one of the Western states told the writer one of his experiences where the Catholic farmers of his parish had been approached by an agent with the apparent purpose of having them join some farmers' protective association, and later on our friend found that the organization was in fact a secret organization with a very definite religious creed and ceremonial. Most of the existing societies and

orders, however, have remained about the same for a long time, and it would not be impossible to determine their nature and decide whether a Catholic can join them with jeopardy to his faith and Catholic life.

It is a well-known fact that many Catholics belong to the Elks, and that is true, very likely, of the American Yeomen. And yet, who can say that they are not acting against the principles of their faith when one considers what men who have studied these organizations say about them? (Cfr. Arthur Preuss, "A Dictionary of Secret and Other Societies," pp. 59 and 74.) It is not within the power of a private individual to decide whether Canon 2335—which is directed against the Masons and other societies of the same character—applies to the Elks and the Yeomen and many other societies. In the United States an individual bishop may not give a declaration to the effect that a certain society is forbidden. The Second Plenary Council of Baltimore, No. 520, forbids this and wants the matter referred to the Holy See for decision.

HIGH SCHOOL COMMENCEMENT IN CHURCH

Question: May a pastor who is requested to preside at the commencement of the local public high school have the commencement exercises in his church and close them with Sacramental Benediction, though very few of the pupils and of their parents and friends are Catholics?

PASTOR.

Answer: Canon 1178 rules that churches must be used for sacred services exclusively, and forbids anything unbecoming to the sanctity of the holy place to be tolerated there. We do not believe that school commencements of any kind, either of a Catholic school or of any other, should be held in a church. Some bishops in the United States have explicitly forbidden the holding of commencements (even of parochial schools) in church. All through the liturgy of the Church we find that the church is to be used for liturgical functions and for the teaching of religion only. Everything profane must be kept out of church. The commencement exercises are not a religious function in any sense of the word. Objection has rightly been raised by Catholics in towns which have the high school commencements in some Protestant church, thus mixing up the government function with religion and forcing the Catholic pupils, if they want to be present at the commencement,

to go to a non-Catholic church and listen to a sermon of a non-Catholic minister. If Catholics object—and rightly so—to have the commencement in a Protestant church, we cannot blame the members of other churches if they object to the holding of the commencement of a public school in a Catholic church. It does not belong there, nor in any other church.

BAPTISM BY DEAF-MUTES

Question: I read in THE HOMILETIC AND PASTORAL REVIEW for February a defence of the validity of Baptism performed by deaf-mutes. We all agree that the person who can give even imperfect oral expression to the form, can validly baptize, as this is the commonly accepted view. Outward expression of one's thoughts, otherwise than verbally, to my mind approaches writing more closely than it does speech. As a matter of fact, a deaf-mute can make himself better understood to the majority of people when he commits his thoughts to paper. Admitting that deaf-mutes could validly baptize by using manual signs, we would be forced to admit that they could validly baptize by pouring the water with one hand and writing or typing the form with the other, or even stamping the form on paper with a specially prepared stamp. We could even conceive the deaf-mute dipping the stamp in water and applying it to the forehead of the person in question, thereby conferring valid Baptism. To my mind, there is no more stretching of the imagination in this than in admitting the validity of Baptism where the form is expressed by manual signs.

SACERDOS.

Answer: We asked for views on this point, and here is one which holds the contrary of our correspondent in the February issue of the REVIEW. Let others express their view in order that a *consensus* of opinion may be formed one way or the other. There is no authoritative pronouncement of the Church on this question which is sufficiently practical to deserve consideration. It is debatable whether the sign language should be called the same, in substance, as writing. In another matter, the recitation of prayers for the purpose of gaining the indulgences, the Holy See allowed them to say these prayers by the sign language. This, of course, proves nothing in reference to Baptism, but it goes to show that the "signing" of the words of prayer is accepted as a substitute for the recitation. Very likely, no decision will be given by the Church on the question of Baptism given by the sign language, for it involves the whole difficult subject of the teaching on the necessary matter and form of the Sacraments.

STANISLAUS WOYWOD, O.F.M., LL.B.

ROMAN DOCUMENTS FOR THE MONTH

NEW PREFECTURE IN THE REPUBLIC OF COLOMBIA

The Holy See has cut off a district called "Sinu" from the Archdiocese of Cartagena in the South American Republic of Colombia, and made it a Prefecture Apostolic for the purpose of making better provision for missionary activity among the Indians of that district (Constitution of Pope Pius XI, June 12, 1924; *Acta Ap. Sedis*, XVII, 5).

EUCCHARISTIC CONGRESS IN CHILE

Informed by the head of the Committee appointed to prepare for the National Eucharistic Congress in Chile that the Convention was to take place at Concezione about Christmas time, Pope Pius XI answered that he was very much pleased with the news, and wishes the Congress all success in enkindling religious fervor in the hearts of all the Catholics of the nation (Letter of His Holiness, Pope Pius XI, November 18, 1924; *Acta Ap. Sedis*, XVII, 12).

PROGRESS IN THE PROCESS OF CANONIZATION OF THE CURE OF ARS, BLESSED JOHN BAPTIST VIANNEY

The beatification of Blessed John Baptist Vianney, familiarly called the "Curé of Ars," aroused the interest of all Christendom but especially of the priests who are laboring in the care of souls. For forty-three years the saintly pastor had taken care of the spiritual wants of his parish and remained with his people to the very end of his life. Thus, he has become the pattern of the priests engaged in parish work. The Holy See now announces that after the approval of two more miracles wrought by his intercession after the beatification, the cause of his canonization may safely proceed (Sacred Congregation of Rites, December 28, 1924; *Acta Ap. Sedis*, XVII, 30).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of May

THIRD SUNDAY AFTER EASTER

Devotion to the Mother of God

By M. P. SHIEL

"Because He hath regarded the humility of His handmaid, behold from henceforth all generations shall call me blessed; because He that is mighty hath done great things to me, and holy is His name" (Luke i. 48-49).

SYNOPSIS: I. *Meaning of title: the natural and supernatural excellence it presupposes.*

II. *Dignity of title: the highest possible to a creature, for it distinguishes from all other creatures the Mother of God.*

III. *Motives for devotion: Her willingness to help and her power to do so.*

IV. *Conclusion: Duty of her children is threefold: to honor the Mother of God by Prayer, Confidence, and Imitation of her virtues.*

We are just entering, my dear people, on the month of May. Few months of the year bring us sweeter messages of joy, gladness, and spiritual teaching than Mary's month, which devout clients of the Mother of God have dedicated to her love and service. I think we cannot do better to-day than consider the greatness of the title of the divinely chosen Mother of God, and some of the reasons which should induce us to place our love and confidence in her.

MEANING OF THE TITLE "MOTHER OF GOD"

As regards the title "Mother of God," we have three things to consider: first, its meaning; second, what it presupposes in Our Blessed Lady; and, third, its great dignity.

When we say that the Blessed Virgin is the mother of God, we mean that she is in the fullest sense the Mother of Christ, the Second Person of the Blessed Trinity, made man. To our Divine Lord, she could truly say: "Thou art bone of my bones, and flesh of my flesh."

In our Divine Lord, there are two natures, namely, the Divine and the human. These two natures are so inseparably united as to form but one Divine Person, of which the Blessed Virgin is Mother. She did not give Our Redeemer His Divine nature, for this He had from all eternity as God. But, at the moment of the Incarnation, He took from her maternal womb a human nature of the same substance as her own. Now the terms, mother and son, refer, not to the parts of which persons are composed, but to the persons themselves. Hence, in giving the Redeemer His human nature, the Blessed Virgin became mother of His Person. She became mother of the Second Person of the Holy Trinity, made man.

Let us illustrate this. Each of us has a soul and a body. Our mothers did not give us our souls, for the soul was infused into us by God. Yet, each of us rightly calls the woman who bore us, not merely the "mother of my body," but "my mother"—the "mother of me," a person in whom are united a soul, directly created by God, and a body, sprung from the maternal womb.

So too, with regard to the mystery of the Incarnation. The Blessed Virgin is not merely mother of Our Blessed Redeemer's human nature: she is mother of His Person, which Person is God as well as man. Such is the meaning of this great title, Mother of God!

This title presupposes in her a twofold excellence, natural and supernatural. It presupposes in her natural excellence. God adapts means to His Divine ends with perfect harmony. The smallest insect is wonderfully fitted for its purpose in the natural order. Hence, when God wished to prepare a child of the human race to be the mother of His Son; when He wished to make a creature the sole parent of Him who was to be the "most beautiful amongst the sons of men," God set Himself the task of forming a perfectly womanly nature, full of beauty, sympathy, and affection. "Thou art all fair, and there is no spot in Thee" (Solomon). "Thou art beautiful amongst the sons of men. Grace is poured abroad on Thy lips."

No natural excellence was wanting in that body, out of whose flesh, blood, and life came the flesh, blood, and life of the Great and Living God.

But God esteems spiritual treasures most. With these especially

He adorned the masterpiece of His hands, His signally favored one. No spiritual excellence was lacking in that soul, to which God united His Holiness. God loves humility. He loathes sin. Hence, when He, unlike the children of men, chose His own mother, He made her so that even He could love her with all the respect and affection due to a mother. He made her the greatest of the great, the mightiest of the mighty, the loftiest of the lofty, and the holiest of the holy. He made her second to none save His only Son. Hence the angel could salute her with the unique title: "Hail, full of grace." She is an ocean of grace. The angel declared her "blessed amongst women": "Blessed are thou amongst women" (Luke). In Mary our human nature is restored to its primitive innocence as before the Fall. "She is our tainted nature's solitary boast." She is a "flawless pattern of every fragrant virtue." She is "purer than foam on central ocean cast." "Across the spotless beauty of her soul no shadow of our prison bar has ever fallen.

Such, Brethren, is the excellence natural and supernatural which the Divine maternity presupposes in the Blessed Virgin.

THE DIGNITY OF THE TITLE

Her dignity is in proportion to her excellence, and like the latter, it also has two characteristics. The first is that it is the highest dignity possible to a creature; the second is that it distinguishes our Blessed Lady from all the rest of God's creatures.

It is the highest dignity possible to a creature, for of all the honors given to a creature none approached the honor given to Mary. She was singled out from the whole human race as an object of heaven's favor. "Behold thou shalt conceive in thy womb and shalt bring forth a son, and thou shalt call His name Jesus." The son of Mary is the son of the Most High. The child of the Virgin's love is the object of Heaven's adoration. No more intimate union with our Divine Lord has ever been granted, or could be granted to any other creature, angel or saint. This relationship raises her to a dignity that seems beyond the capacity of any created being. "Holy and stainless Virginitv," are the words found in the Breviary referring to it, "with what praise to extol thee I know not. He whom the heavens cannot contain was contained in thy womb."

Besides being the highest dignity possible to a creature, this

dignity distinguishes Mary from the rest of God's creatures. She may indeed be styled "the Virgin," "the Martyr," "the most perfect," and still no adequate idea of her sublime dignity is conveyed by any of these titles. But when we name her Mother of God, then we distinguish her from all other creatures.

To no other human being could Our Lord be what He is to the Blessed Virgin. He is the world's Redeemer, but to Mary, and to her alone, is He a Son. The Angels and Saints adore Him as their God. Mary, and Mary alone, loves Him as the child of her womb. "Behold from henceforth all generations shall call me blessed, because He that is mighty hath done great things to me."

We now see, my Brethren, what is contained in this title, Mother of God! By it, we imply, that Mary is as much the Mother of the Incarnate Son of God as any woman is the mother of the son she bears. This title presupposes in her every gift, natural and supernatural, which the nature of her created being could admit. It confers on her the greatest dignity possible in a creature, a dignity distinguishing her from all others of God's creatures. She is, as Father Tabb says :

A dewdrop of the darkness born,
Wherein no shadow lies;
A blossom of a barren thorn,
Whereof no petal dies;
A rainbow beauty, passion free,
Wherein was veiled Divinity.

MOTIVES FOR DEVOTION TO MARY

If we honor the savior of a country, why not honor the Mother of the Saviour of the world? Our position as Catholics is summed up in the words: "How can I rightly love Thy Son, sweet Mother, if I love not thee?" Every Catholic knows that we do not adore Mary. We venerate her, and honor her, more than any of the other Saints because she is the mother of Our Redeemer. But, whilst we ask God that He will grant, we ask Our Blessed Lady that she will intercede.

The motives which induce us to seek assistance from her spring from two great sources. The first is her willingness to assist us; the second, her power to do so. There are two reasons why Mary is willing to help us. The first is because of her love for, and of her

interest in, all that concerns her Divine Son. The second is because she is our Mother. A word about each.

She is willing to help us, because of the love she bears to, and the interest she takes in all that concerns Her Son. Wonderful indeed is that love which lies deep down in the center of a mother's heart. Our Blessed Lady's love for her Son, her interest in all that concerns her Son none can question. She thirsts for His glory, not for her own. Since then her Divine Son has so loved men as to shed the last drop of His Precious Blood for their salvation, how can we suppose His own mother to be otherwise than deeply concerned in that supreme work! Is she willing to see His blood shed in vain? Boundless must be her love for souls purchased so dearly by the blood of Her Son!

Again, in each of us there is an immortal soul made to God's image and likeness. This image, the devil is continually endeavoring to disfigure and destroy. Is Our Lady indifferent to the infernal enemy of Her Son? If she could prevent it, would she allow the devil to strangle the image of her Son in the souls of those for whom that Son died on Calvary? No! No! She knows too well the depths of the love of God for His guilty creatures. She understands too well the extent of His desire to promote their happiness. She comprehends too well the true value of the sufferings and death of Her Son, and, in her love for Him, she longs with Him for the salvation of our souls.

The second reason why she is willing to help us is that she is our Mother also. She was made such under the most solemn and impressive circumstances that can be imagined. When paying the debt of our sin on the Cross, her dying Son, with the generosity of a God, left us His Mother to be our Mother also. "When Jesus had seen His mother and the disciple standing whom He loved, He said to His Mother: Woman, behold Thy Son."

Mary had heard the prayer of her Son for His executioners, and she had heard His promise of pardon to the penitent thief. Now, she hears addressed to herself His words of mercy to man: "Woman, behold Thy Son!" Be to St. John, and to all the members of my Church whom He represents, what you have been to Me, a mother devoted in life, and devoted to death. Her dying Son com-

mands her to look on us as her children, and mothers faithfully execute the testaments of their dying children.

No sooner had Our Redeemer spoken from the throne which man gave Him on earth—the throne of shame on the Cross—than His mother opened her heart to receive within its depths the new family of her adoption. She pledged to us then a mother's love, a mother's care, and, if we do not find in her all this and more, it is because we have never penetrated the deep meaning of the name of mother; it is because we have never learned to turn to account the last precious bequest of our dying Savior.

Her power to assist us is not less great, because over an all-powerful Son, she exercises the influence of a mother. In her company Our Lord spent thirty of the thirty-three years of His life on earth. During all that time to her and to St. Joseph was the "Lord of all subject." "He went down with them, and came to Nazareth, and was subject to them." During all that time she possessed the authority and influence of a mother over a son, who loved her as no son ever loved parent before. His tenderness for her has not abated, but increased in heaven where "charity is made perfect." And if during His life on earth Our Lord anticipated the time appointed for the performance of His first miracle, merely because His mother asked it; if He then overturned the laws of nature in obedience to her request, He is still ready to obey her now. Mary's Son is her Son still. He continues to hear her prayers with filial love, for He has assumed His human nature into heaven, and cannot continue to be man, if He ceased to be a son.

OUR DUTY AS MARY'S CHILDREN

Hence, Mary is as certain to-day, as at the wedding-feast of Cana, to obtain from her Son whatever favor she may ask. Let us profit by her willingness to help us. Let us profit by her influence with her Divine Son. Let us often think of so good a mother. Let us cultivate for her a child's affection, and show it, not so much by words, as by works. Let us prove our devotion to her by our prayers to her, by our confidence in her, and by our imitation of her virtues.

We should recite the Rosary faithfully and daily, and love to

recite her Litany. Never should we allow a day to pass without saying three Hail Marys in honor of Her Immaculate Conception. We should place unbounded confidence in her love and power. "Blessed are they that cling to her with the warm love of children, who choose her for their friend, the depository of their secrets and sorrows, the confidant of their pains and pleasures, the resource of their weakness and frailty, and the mother of their hearts." To those apply the words of Ecclesiasticus: "They that hold her fast shall inherit life, and whithersoever she entereth God will give a blessing. They that serve her shall be servants of the holy one, and God loveth them that love her" (Eccles., iv. 14-15).

FOURTH SUNDAY AFTER EASTER

The Apostolic Church

By M. COLUMBKILLE CLASBY

"With whom there is no change nor shadow of alteration" (James i. 17).

SYNOPSIS: Introduction: The true Church is the straight path to Heaven.

I. The true Church should be Apostolic.

A. In ministry.

B. In doctrine.

II. The Catholic Church has this mark.

III. No other church is, or claims to be, Apostolic.

Conclusion: Therefore, the Catholic Church is the straight path.

One, Holy, Catholic, and Apostolic—these are the signs of the true Church of Christ, the sign-posts of the straight path to Heaven. They are not arbitrary signs. They are not catchwords. They are rather single words that sum up for us the characteristics of that corporate body which Christ established for the extension of salvation to all men. They are founded in Scripture and in reason, and approved from the beginning by those men who made it their business to ascertain the straight road to God's grace and mercy. And since you and I are here and now on the trail to Heaven, it is reasonable that we should look for these signs, verify them, and then follow their lead.

Yet, by a strange perversion of reason, we actually find people making their own path to Heaven. What would you think of a

man who sets out on a long journey, vowing to follow the path of his own choosing—the paper trail of his own conceit? Where would he end? What you think of him, I think of the man who tries to follow his own plan of salvation. And his end will be the fate of the traveler on the imaginary trail. The sane man follows the main highway to his journey's end, just as the anxious soul follows the time-tried and straight path to Heaven. For even though, like the road through a weary land, it may seem to lose its very identity at times, there is always one mark left to tell you that you are on the right trail. For the road it is the telegraph pole; for the Church it is Apostolical succession. The parity is not perfect; but it is striking. For even when the road is rutted and broken, when it twists and turns and branches off into fairer ways; when the bridges are battered and shaky, and there's nothing seen but a track through the sand—if it has the telegraph poles, it is still the highway. So the Church which retains its corporate connection in its mission and doctrine with Christ and the Apostles, is the true way and the straight path to Heaven.

The true Church of Christ, therefore, should be Apostolic. That is to say, its ministry and doctrine should be directly derived from Christ and the Apostles, and clearly traceable to them. For Christ, the Founder of the Church, chose His successors, and commissioned them to choose theirs. Christ, the Founder, established the doctrine and promulgated the law, and sent his Apostles forth to preach likewise. "You have not chosen me, but I have chosen you, and have appointed you . . ." (John, xv. 16). "All power is given to me in Heaven, and in earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you . . ." (Matt., xxviii. 18-20). "As the Father hath sent me, I also send you . . ." (John, xx. 21). "Go ye into the whole world . . ." (Mark, xvi. 15). "And you shall be witnesses unto me . . . to the uttermost part of the earth" (Acts, i. 8).

So the Church, once "built upon the foundation of the Apostles and the Prophets, Jesus Christ, Himself, being the chief cornerstone," must retain this corporate Apostolic connection, if it dares to call itself the true spouse of Christ. The Catholic Church claims

to be the true church. Therefore, in its doctrine and mission, it must be directly derived from Christ and the Apostles. And that is just the case.

To Peter was given the Primacy; and Paul, the Apostle, of the Gentiles, declared that "he preached Christ and Christ crucified." Paul was subject to Peter; Peter to his divine commission and the law of Christ; Timothy and Barnabas to Paul; and all to Christ. And, according to the Acts, the people heeded the rulings of their bishops, holding fast to the traditions which they learned, and "persevering in the doctrine of the Apostles" (Acts, ii. 42). That is the miniature of the Catholic Church. Years of growth have changed the dimensions, but the picture remains the same. The tree of Apostolic succession is just as definite and symmetrical today, as it was in the early centuries. From Peter to Pius there is not a broken branch. "The proudest royal lines of Europe," says Macaulay, "are but of yesterday compared with the line of supreme Pontiffs—that line which goes back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth"—and thence to Peter. The regular succession of the Primacy, first vested in St. Peter, has been and always will be the most striking proof of the Apostolicity of the Church.

And it was simply that firm-set belief and certain knowledge that the plentitude of Apostolic succession and authority resided in the Primacy, that made the Popes of Rome in every age the bulwark against heretics, the judges of doctrine, the arbiters of disciplinary strife, and the benignant fathers of saints. Whether it was Peter or Clement or Pius, it was the living voice of the direct descendant of Christ that gave force to the Canons of the Councils, and jurisdiction to the ministers of the gospel. For how could they preach unless they were sent. And who could send them unless the Church that is in Babylon [used figuratively for Rome] elected them (I Pet., v. 13). So Paul tarried with Peter, and Irenæus consulted with Clement. Athanasius appealed to Rome against Arius, and Augustine against Pelagius. It was the Bishop of Rome, Celestine, who sent Patrick and Augustine forth to convert the pagans of the West—the same Celestine who condemned the errors of Nestorius. Thus, to condemn a Luther or commission a Francis Xavier, it was

always the Master's words spoken by His direct lineal descendant, the Bishop of Rome. And it is by the authority of the Pope, ruling, ministering, governing, consecrating and ordaining, that the body of the doctrines of Christ and the Apostles is kept intact, and brought to the knowledge of the nations, making of them, "a chosen generation . . . and a purchased people" (I Peter, ii. 9).

The Catholic Church, therefore, alone among Christian bodies, claims and maintains its lineal descent—its corporate connection in ministry and doctrine with Christ and the Apostles. And the strange thing is that the heretics, not daring to claim it for themselves, have not in their various and vicious attacks on the integrity of the Church seriously assailed that shining mark of truth and authenticity. Indeed it remained for Henry of England, who before had defended that mark against Luther, to question the Papal succession, and then by parliamentary law to force the English nation to accept him as the head of the Church and the representative of Christ. The effect of his intrusion is the history of the Established Church in England and of its children in America. "Amen, Amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber" (John, x. 1). "I did not send Prophets, yet they ran; I have not spoken to them, yet they prophesied" (Jer., xxiii. 21). And to those who still follow the tangled tracks of the usurping king, we say in the words of Scripture: "Stand ye on the ways, and see and ask for the old paths, which is the good way, and walk ye in it; and you shall find refreshment for your souls" (Jer., vi. 16).

For those who follow the lead of apostate monks and unfrocked priests, who claim no Apostolic succession, but give their followers the infallible guide book without an infallible mind—for them too, we must pray, that there may be one fold and one shepherd.

For, "if this counsel or this work be of men . . . it will come to naught. But if it be of God, you cannot overthrow it" (Acts, v. 38-39). "Therefore, brethren, stand fast; and hold the traditions which you have learned whether by word, or by our Epistle" (II Thess., ii. 14).

FIFTH SUNDAY AFTER EASTER

The Power of Prayer

By RICHARD COOKSON

"Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you" (John, xvi. 23).

SYNOPSIS: I. There are many powerful forces in nature which man has not yet fully realized.

II. Similarly, in the supernatural domain, man fails to take full advantage of the incalculable efficacy of prayer.

III. The power of prayer as demonstrated in the case of (a) Judith, and (b) St. Peter.

IV. Let us make better use of this marvelous power.

Various and manifold are the forces in the world around us today, and, though many of them have been harnessed by man to aid and increase the output of industry, still it would seem from scientific analysis and experiment that some of these forces are not utilized to anything like full advantage.

On every side we have evidence enough of these forces, which are proving so efficient and remunerative in the great work of production. Look at the wonderful result accomplished by electricity, whether it be for heat, light, or locomotion! What remarkable advances in the medical sciences are due to the influence of radio-activity, while nowadays man is controlling the waves of ether, and thus by a scientific process he is able to "listen in."

A movement is on foot to make increased use of our large waterways by employing their energies more, and thus accumulate large resources of hydraulic power. We are all aware of how great a source of power the Falls of Niagara are, for that mighty cataract has been made to turn the turbines in many an engine house.

I remarked at the outset that man does not turn to full account the forces which he employs, and we have a striking instance of this in the case of the Niagara Falls. Supposing, my Brethren, you stood on the banks of the Mississippi at the time of the Spring floods, when that huge river, in its torrential onrush to the Gulf of Mexico, was carrying down fences, cattle, furniture, and occasionally a house, you would be seriously concerned, if not sad at heart at the sight, and certainly you would be desirous to rescue some of the property of those who perhaps had so little to lose. Yet these

losses are nothing compared with the enormous and continual waste of our almost unlimitable water-power, a waste so consistent and so remediable, and a waste that arouses little consideration, much less a determination to check it.

THE POWER OF PRAYER

There is reason for surprise and regret at this enormous loss, still I know of another power which it would seem is put to less profit, and I doubt if its neglect occasions any surprise or regret. This other power is capable of even the miraculous. Its efficacy cannot be destroyed or impaired by rivals. Its development does not demand a huge outlay either in money or time. It is ever ready at hand, and even a child can put it to effective use. It does not call for intellectual requirements; one and all, no matter what be their status or their ability, are able and at liberty to employ it. And yet, remarkable though it may appear, it is not utilized as it should be.

Brethren, this power is none other than the power of prayer. Prayer is the most efficacious and wonderful of all powers, for it can even prevail with Him who is Almighty itself.

Prayer can accomplish great things, even prodigies. There is nothing that it cannot achieve: it can change the worthless into the most precious; it can beautify what was hideous; it "availeth much" not only here but in the very court of God; it is a reality with which God is ever ready to reckon; in fine it is the power house which energizes every effort in our struggle for life eternal.

Ah, my brethren, if we did but realize and pause to calculate the efficacy and the possibilities of this power we have at hand, we would then attach an incomparable importance to this wonderful heaven-sent gift.

As I speak to you as fellow-Catholics, there is no need to dwell upon the nature or necessity of prayer; it is the power of this duty to God that we must emphasize. Our insufficiency, daily shortcomings, sinful habits, and absolute dependence on an all-wise Providence, define and dictate the characteristics and indispensableness of prayer; yet its far-reaching efficacy does not seem to be reckoned on its proper merits.

With the help of the Creator, man can obviously attempt and accomplish what with the help of the things of creation he cannot so much as contemplate, much less realize. Why is it then that man is so consistently neglectful in, if not opposed to seeking spiritual aid, yet ever prompt, indeed slavish, in having recourse to the assistance and coöperation of things material? Has God no consideration or interest for man, that His intercession should be ignored and discredited, or is it that man expects Divine intervention to come as a matter of course when occasion demands, and especially when earthly assistance has proved inadequate or futile?

During those four years of suffering and sacrifice that the late Great War evoked, one would have thought that God had His part to fulfill, yet as a matter of fact He was left almost entirely out of that life-and-death struggle, with what results we are realizing better every day. We heard much of man power, the power of our just cause, the power of wealth, the power of our various resources, and the power of those tremendous engines of destruction which were working such havoc in the enemy lines. Yet there was one power, namely the power of prayer, which seemed to be regarded as an antiquated relic of medieval days, and was therefore to be set at naught.

Granting that all these material forces were absolutely essential and important, still one would have thought that God would have been considered, and that His Omnipotence would have been recognized and not relegated to a second place. Yet what happened? Instead of relying on the power of prayer man preferred to put his complete trust in the power of man, money and munitions. Indeed he preferred to deliver himself as fodder for guns rather than give himself to prayer. He chose to wrench the sword from its scabbard rather than wrench himself from money-making, joy-seeking, and self-indulgence, for the purpose of spending a few moments in imploring the divine aid. He would put his trust in gold and khaki, and not in the Almighty.

The world may, and as a matter of fact did, belittle if not ridicule the power of prayer, yet as Tennyson reminds us "more things are wrought by prayer than this world dreams of."

WHAT PRAYER ACCOMPLISHED FOR JUDITH

Instances of the power of prayer are as numerous as they are unmistakable, and perhaps it will not be out of place if we cite a few striking examples.

In the Book of Judith we have a very familiar episode which portrays the wondrous power we have at hand when we betake ourselves to prayer. The incident to which I would direct your attention occurred when Holofernes, the Assyrian general, was laying siege to the city of Bethulia with an immense and formidable army. The beleaguered inhabitants were in desperate straits; all means of escape were blocked; the mountain passes had been seized; the water supplies had been cut off; famine was staring them in the face, while pestilence, one of the horrors consequent of war, would soon speed on the doom of the woe-begotten Israelites. Hence capitulation or destruction was inevitable.

So hopeless and so distressing was their plight that Ozias, the Prince of Juda, resolved to surrender the city, if help was not forthcoming within five days. It was then, when help and hope seemed to be taking flight, that Judith, the widow of Manasses, heard that Ozias had set a time limit for the Divine intervention. At once she summoned Chabei and Charmi, the ancients of the city, and remonstrated with them and Ozias for tempting the Lord by fixing a time for God to come to their rescue, instead of leaving it to His far-seeing providence. Such behavior, she reminded them, might "stir up the wrath and enkindle the indignation" of God. No sooner had she finished her interview than she "went into her oratory and, putting on haircloth, laid ashes on her head; and falling down prostrate before the Lord," she gave herself to earnest, trustful prayer, beseeching God to spare His people and overthrow their enemies.

Here let us pause to note a wondrous contrast. Outside the walls of Bethulia was a large imposing army—an army keen for battle, assured of victory, greedy for booty, an army defiant of resistance and an army whose motto might have been "to fight is to conquer"—while within the walls was a simple, unassuming, God-fearing woman, alone in prayer.

Brethren, what a contrast and what an unequal contest!

Tell the man in the street or the professor in his study of this particular episode, but do not acquaint him of the issue, and, what think you would be his attitude on the question? Why, he would jibe and sneer at the very idea of Judith praying, when the result was inevitable; probably too, he would question her mentality, brand the inhabitants as the victims of superstition, and perhaps cynically retort that heaven helps those who help themselves.

Yet, my brethren, it was the prayer of Judith that prevailed and won the day, for Holofernes was slain, and the Assyrian army panic stricken took to flight.

PRAYER LIBERATES ST. PETER FROM PRISON

Now take an instance of the power of prayer from the New Testament. We read in the Acts of the Apostles that Herod, King of the Jews, had put to death James, the brother of John. "And seeing that it pleased the Jews," he then put Peter in prison. At once "prayer was made without ceasing by the Church" for the deliverance of the Prince of the Apostles, but days went by and he still remained in prison. All this happened at the time of the Pasch. As soon as the solemnities were over, Herod was determined to bring Peter to trial before the people, and, seeing that the martyrdom of James had so delighted the Jews, we can guess what the result would have been.

The prayers of the Church went on, but no answer seemed to be coming, for Peter still remained in prison. At length it was the very eve of the day when Peter was to be put on trial, when lo! late that night an angel of the Lord suddenly stood by Peter "who was sleeping between two soldiers." A light of Heaven shone around him, as the angel "striking Peter on the side, raised him up saying, Arise quickly." Whereupon he struck off the chains and manacles that bound Peter, and led him forth to freedom. Thus at the eleventh hour the power of prayer again triumphed.

These two instances might be multiplied ten thousand times from the pages of Christian history. And, just as no other fact stands out so conspicuously in the public annals of the Church, no other phenomenon is so well attested by the individual experience of sincere Christians. God only awaits an invitation to convince every one of us of the supreme efficacy of prayer.

Let us then no longer doubt the wondrous power of prayer. Let us realize that He who saved Bethulia and who sent an angel to deliver St. Peter, is ever ready and anxious to help us, if only we will use the power we have at hand—viz., the power of prayer.

SIXTH SUNDAY AFTER EASTER

Witnessing to Christ

By THOMAS M. SCHWERTNER, O.P., S.T.Lr.

"And you shall give testimony, because you are with Me from the beginning" (John, xv. 27).

SYNOPSIS: *Introduction: The Church would have us conclude that the Disciples in the Cenaculum meditated on the words Christ had uttered before His Passion as to their bearing witness to Him.*

1. *The Apostles witnessed to the truth officially. The Bishops have inherited this commission, and they delegate it to their priests.*
2. *But laymen also have the obligation of promoting the interests of religion:*
 - (a) *by the example of their lives,*
 - (b) *by using their talents to the best advantage, and*
 - (c) *by supporting the works of the Church.*

Conclusion: If Christ promised the Apostles a legacy of hatred and opposition, even death, modern apostles must not be discouraged by hardships or trials. Bearing witness to Christ brings its own rewards.

The first retreat on record was made in the Upper Chamber at Jerusalem by the Apostles and disciples, under the presidency of Mary, for the ten days immediately following the Ascension of Our Lord. There the friends of Jesus took time to think about the stirring events in which they had participated. During the tragic week of Our Saviour's Passion and Death they had been too much confused in mind and perturbed in soul to catch the divine significance of the events enacted under their eyes. During the forty days after Easter their hearts had been lifted so high above earthly things for sheer joy at the Master's Resurrection, and His revelation of Himself to them, that they did not ponder the full meaning and worldwide appeal of the things they had seen at such close range. But, after the Ascension, the disciples could console themselves only

by living over again the days they had spent with the Master. Lovingly they lingered over His every action, and pondered over the meaning of His tiniest word. At last they were getting their bearings. The momentous events of the last thirty-three years were beginning to take their proper perspective in their eyes. And, just as persons after the departure of a beloved one live over again the happy hours they have spent with him, and repeat and amplify his most careless word, so during these ten days the Apostles with touching intimacy attempted to paint before their minds' eye the Master Whom they had loved so much, but Whom they had not fully understood up to the very last. The Church would have us arrive at this truth, since she selects for today's Gospel a large portion of that sublime prayer which Jesus uttered immediately after the institution of the Blessed Sacrament as He walked with His disciples towards the brook Kedron. The Church would have us believe that what Jesus said then, formed part of the meditation of the Apostles on their retreat in the Cenaculum.

THE APOSTLES BORE TESTIMONY TO CHRIST

The Gospel today tells us how Jesus handed over to His Apostles the sublime privilege of bearing witness to Him to the extremities of the world. He did not screen from them the bloody inheritance of hatred and opposition, even death, which would be theirs, as a result of preaching His condescensions to men. That their hearts might not fail, nor their faith waver, He promised them the Paraclete who would not only enlighten their minds but fortify their hearts with His sevenfold gifts. And we know from the Acts of the Apostles that, by their preaching of the Word, the Apostles bore ample witness to the Saviour. They counted no labor too great, no risk too extreme, if they might make known the tender mercies of Jesus. And since the disciple is no better than the Master, they were glad to confirm their teaching by the testimony of their blood. When they went down to their death, they handed the stole of authority to their episcopal successors. Like the Apostles, the Bishops of the Church preach by divine right; like the Apostles, many have suffered death; none has whittled down the doctrine of the Cross to the materialistic desires of men—a scandal to the Roman and a stumbling-block to the Greek. And the Bishops,

bearing the burden of the churches upon their shoulders, have multiplied themselves in countless ways for the good of the peoples by delegating their authority to preach to men upon whom they have laid hands in holy ordination. When the Gospel today speaks of bearing witness to Christ, it refers, primarily, to the bishops and priests who are sent by divine authority to spread the glad tidings of salvation.

THE LAITY SHOULD ALSO BEAR WITNESS TO CHRIST

But we may take the words of the Gospel to apply in a larger sense to every lay follower of Jesus. Just because the Gospel is glad tidings, and just because it rejoices the heart of men (as indeed it was intended to do), the lay follower of Jesus has abundant justification for spreading abroad a knowledge of the good Master. Our Divine Saviour Himself seemed to have a special love for these lay preachers of His Truth. For did He not call the poor shepherd folk to His crib at Bethlehem that they might return to their own homes with the consoling news that salvation had finally come to Israel? Did not His star draw the three Magi from the East so that on their return to their respective countries they might announce in their own high and exclusive circles the tender coming of the King of Kings? As He sat by the well of Jacob, did He not allow the Samaritan woman to rush back to her native city to tell her friends that "the great Prophet" had come, who had revealed to her her secret sins? Did He not send Mary Magdalen to the Apostles with the glad tidings of His resurrection? Did He not perform most of His miracles before the eyes of the people so that they might not only be strengthened in their faith, but might also spread a knowledge of it amongst their friends? And, amongst the early anonymous preachers of the Gospel, were there not countless men and women who did not deem themselves excluded from preaching the Gospel simply because they had not been called to receive the anointing of the priesthood? Are not some of the outstanding apologists of the early centuries—men like St. Justin, Athenagoras, Tertullian,—laymen who would have blushed to withhold from their fellows a knowledge of the Christ? Indeed, every real Catholic is justified in applying to himself the words of Holy Writ: "Woe is me if I preach not the Gospel!"

When times are bristling with dangers for revealed religion, when apostasy from Christ is becoming chronic, then indeed the mission of the laymen to bear witness to Christ becomes all the more urgent and imperative. And if ever there was need of a fuller, deeper, more loving knowledge of Christ, it surely must be in these days of religious indifference. Therefore, every wholehearted follower of Christ must feel like a secret deserter if he labor not for the spread of the Gospel in his own sphere of activity. Hence we may ask ourselves how the men of to-day can bear witness to Christ.

FIRST, BY THEIR EXEMPLARY LIVES

A good life is the best witness to the Gospel. Words have power to move men's hearts, but example helps them to transform their lives. Talk is cheap, unless backed up by a life of sacrifice. Therefore, a consistent translation into everyday life of the teachings of the Gospel, is the best testimony of the truth of our holy Faith for the man of the street. If our present-day Catholics can make their unbelieving fellows cry out, as the Roman pagans cried out when witnessing the holy lives of Christian captives working in the mines or languishing in the prisons: "Behold how these Christians love one another!"—if contemporary Catholics are cleaner, more honest, more charitable in thought, word and action than their average fellowman, they will wield a subtle influence which none can withstand. Just because the world is so full of professional reformers, paid soul-shiners and social bone-setters, the man who only preaches a philosophy of life or a program of reform is by the very nature of the case more or less suspect. But the man who goes about his daily duties with a high resolve and an inward contentment, convinces this disenchanted, *blasé* world that the Gospel of Jesus can make heroes out of poor human stuff, and shows a pessimistic age that, even in our days, the Gospel of Jesus gives back a hundred-fold in joy of heart and peace of mind. After all, the best argument for Catholicism is not our verbal tributes, but the kind of life it produces in us.

SECONDLY, BY USING THEIR TALENTS TO HELP SPREAD THE GOSPEL

By utilizing whatever talents we possess, we may help powerfully

to spread the Gospel. For every good gift, the Apostle tells us, comes from above. Our talents, our health, our social position, and our wealth were not given us as mere playthings by a God who is jealous of His honor. All these talents have been merely loaned us, so that we may traffic with them, not only for our souls' good, but also for the good of those with whom we come in contact. Parents who appreciate and seek to realize their responsibilities; business men who conduct their affairs on principles of the highest honor, justice and charity; laborers who turn out perfect work of its kind, not merely as a means of retaining their positions, but as an effort to be honest; students and scholars who do not simply satisfy their own intellectual hunger, but amass knowledge in order to bring it to the masses—these, and all others who push higher and higher towards Him Who was “the perfect Man doing all things well,” carry on an effective campaign for the Master. As soon as men see that Catholics are doing their very best without any considerations of earthly reward, just so soon will they realize that the main thing in life is a set of principles which actually dominate life and make it sweet, purposeful and wholesome. True idealism, not a sickly sentimentalism, is the product of Christ, the Ideal Man. And since all men at bottom are idealists—especially in this age which seeks to hold men's soaring spirit to the earth by iron chains—they will willingly lend their ears and impart their sympathies to him who shows them how to strive idealwards.

THIRDLY, BY LOYAL SUPPORT OF THE WORKS OF RELIGION

Support of the works of religion as a true measure of our faith and a test of our loyalty to Christ, makes converts of those who are bitten by modern business methods. Just so soon as men begin to criticize the charitable, educational, social and religious programs of their ecclesiastical leaders—who, after all, have the mission of representing Christ to the masses—just so soon they are aiming poisoned arrows at the Master Himself. There can be no such thing as divided allegiance, when there is a question of supporting the works of the Church. We must either be with the Church and, therefore, be with Christ; or else be against the Church and, therefore, against Christ.

The temporal reward which Christ promised His Apostles for

their loyalty to Him was a rich inheritance of hatred and opposition. There is the opposition of the thoroughly bad, who, as the Jews of old, take a fiendish delight in attacking the Church; there is the opposition of the careless, who are too much wedded to their own worldly interests to part with the good things of earth even for the highest cause; there is the opposition of the lukewarm, who are niggardly in support but generous in criticism. Our Saviour had all these classes in mind when He foretold that men would consider it an act of duty to persecute them. He even promised his own that some might be forced to walk the road leading to crucifixion. Now, Jesus found crucifixion a very bitter thing. Nor have His followers discovered a pleasant way of martyrdom. But to comfort and strengthen his followers in their trials, Christ sends the Paraclete with His pentecostal gifts of understanding and consolation. And in the end He gives a "reward exceeding great" to those who, through suffering and tears, have held fast to the sheet-anchor of faith, and by their constancy and fortitude have shown men that faith is the one thing that really matters. "This is the victory that overcometh the world—your faith." And Tertullian adds a word that amply bears out the truth that suffering for Christ is the most effective witness to His truth: "The blood of martyrs is the seed of Christians."

PENTECOST SUNDAY

The Love of God

By FRANCIS J. SPELLMAN, S.T.D.

"If any one love Me, He will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him" (John, xiv. 23).

SYNOPSIS: *Introduction.*

The Nature of the Love of God.

The Reward of Loving God.

The Necessity of Loving God.

The Simplicity of Loving God.

Conclusion.

INTRODUCTION

The biographers of St. Francis de Sales tell of an incident which occurred when the saint was asked by someone to indicate the best

way to love God. "The best way to love God," replied the saint, "is to love God." And as the questioner appeared to remain somewhat perplexed, the saint proceeded to explain that there are no secret methods to be followed in learning to love God.

There is no hidden path which leads to light. Just as one learns to walk by walking, to speak by speaking, to swim by swimming, and to work by working, so also does one learn to love God by loving Him.

THE NATURE OF THE LOVE OF GOD

Christian perfection consists in perfect love, and love is the first passion of our hearts. The one who loves another, wishes good to the beloved; and the one who loves God, wishes what God wills and does what God desires. "If any one love Me, he will keep My word," as we read in to-day's Gospel.

The whole law of right living is thus epitomized, for love means sacrifice and self-denial; and love of God means the rejection and sometimes the heroic rejection of things that would not be pleasing to Him. When the love of God regulates a life, it is certain that the life is developing along proper lines, that it is blossoming beautifully and blossoming inevitably into a higher life with God and His angels in heaven. St. Augustine expressed this thought most forcibly when he gave us this maxim: "Love God, and do what you will"—as if to say that, if we truly love God, we cannot be proud, we cannot be selfish, we cannot be intemperate, impure, unjust or uncharitable.

Loving God, therefore, means nothing else than living our daily lives as God wishes us to lead them, uniting "our prayers, works and sufferings" of every day and of every hour of the day with the prayers, works and sufferings of Christ Himself.

THE REWARD OF LOVING GOD

The reward which our love will merit will be a still greater power to love, will be a still more abundant reciprocation of affection on the part of God. "If you have, O Christian, one spark of love in your heart," says St. Augustine, "guard it as a treasure, and further enkindle it by the breath of prayer, by humility, by penance and by good works." Perfect conformity to God's will is perfect love, and

perfect love is sanctity. "He that loves Me, keeps My commandments."

THE NECESSITY OF LOVING GOD

Keeping the word of God or doing the will of God is a precept which obligates at all times and in every circumstance. Its force applies in days of sickness and in times of trouble, as well as in health and in prosperity. As St. Alphonsus says: "The jewels which give the greatest splendor to the crown of the saints in heaven are the trials which they receive with patience as coming from the hands of the Lord."

When Job in the midst of his many tribulations heard that the Sabeans had taken away all his cattle, he did not say that the Lord had given him these possessions and that the Sabeans had taken them away. He said that the Lord gave, and that the Lord also took away. Therefore, Job blessed the Lord, knowing that what had occurred had transpired in accordance with the divine will. Thus was Job drawn closer to God because he loved God, for even in trouble he had conformed with God's will.

THE SIMPLICITY OF LOVING GOD

The first and the greatest commandment is the one which enjoins the love of God: "Thou shalt love the Lord, thy God, with thy whole heart." If we observe this commandment, we shall indeed be truly happy. We shall be calm and contented, even though turbulent storms swirl all about us. Manfully shall we put aside all unworthy distractions, and steadfastly pursue the course that takes us home. Grateful to God, and loyal, we spurn the insidious advances of the evil one, and wholeheartedly render to God love for love.

To do God's will, to keep God's word, to love God, is, after all, so much less than God has done for us. Christ accepted His cross because He loved us, and we, in our turn, must accept our little crosses because of our love for Him. "The only thing that we ought to fear," says St. Gregory of Nyssa "is the loss of God's friendship; the only object of our desires should be its attainment."

By love, the poor become rich; without love, the rich become poor. Loving God does not necessarily mean the doing of things heroic. It means living day by day good and holy lives. It means doing

God's will in every circumstance, and it may sometimes mean suffering injustices, enduring temptations, or experiencing dryness in our devotions. Accepting these trials in the proper spirit in accordance with God's will, is what is expected of us. And it is possible that following this simple procedure may constitute for us a more perfect love of God than that which rejoices in interior delights and exterior consolations.

CONCLUSION

This is one lesson of Pentecost Sunday, the lesson of the love of God. And the Paraclete, descending upon us, as centuries ago upon the Apostles, will enlighten our understandings and strengthen our wills so that we shall learn this lesson well. Thus shall we live always in God's holy presence. Thus shall we know the sweetness, the joy, and the peace of the children of God. Thus will the "peace of Christ" dwell in us abundantly now and at the hour of our death.

New Publications

The New Psychology. By Rev. E. Boyd Barrett, S.J. Price: \$2.75. (P. J. Kenedy and Sons, New York City, 1925.)

The wide circulation of Father Barrett's "Strength of Will," and the author's standing in this field, give a special interest to this critical appreciation of the Psychology of the Moderns. Catholics in general, inclined to be intent beyond others on a science so promising for human betterment, have read a little on the subject, but have been met by such quantities of evidence that the Scholiarchs of the new doctrine were imbued with an anti-religious and an anti-moral spirit, that in large part they resolutely closed eyes and ears as to a hostile propaganda. This attitude, as Father Barrett points out, is excusable but not justified. Modern Psychology, whatever its failings, has attempted a closer laboratory study of man than has been tried before. The art of psychotherapy has brought about cures which are normally impossible without it. Hence, it is deserving of serious consideration. On the other hand, to use one of its own words, modern psychology needs sublimation. It has been heretofore too much constrained by the narrowing and false "libido" doctrine of Sigmund Freud.

Father Barrett's book should be highly useful in both respects. He relates with clarity the achievements of the new psychology, and exposes the vagaries of some of its professors. The science itself is still in an embryonic state, without perfect coördination, and any study of it must reflect this condition. This study is stimulating and illuminating, the chapters on scruples and auto-suggestion being of particular interest.

D. C.

The Summa Contra Gentiles of St. Thomas Aquinas. Literally translated by the English Dominican Fathers from the latest Leonine edition. Two vols. Price: \$3.25.

Fifteen years ago, when the English Dominicans undertook the difficult task of translating the *Summa Theologica* of St. Thomas, there were those who had only words of discouragement to offer and who predicted for the project no future save that of failure. The warm reception accorded the work from its first appearance, and the fact that it has now entered into a second edition, have shown the futility of those gloomy predictions and at the same time testify to the esteem in which the teachings of the Angelic Doctor are held by English-speaking people not only within but even outside the Church. This extraordinary success has prompted the translators to give us also an English version of the *Summa contra Gentiles*, a work that in importance ranks next to *Summa Theologica*.

Like the latter, which was written to meet the need of a text-book for beginners in the study of theology, so was the former intended to serve as a text-book or manual of apologetics. In the course of their missionary labors in Spain, the Dominicans were brought face to face with the Moors and the Jews, who constituted a large proportion of the population, but whose errors and arguments they were unprepared to meet because of linguistic and philosophical handicaps, for the *Summa Theologica* had not yet been written. To overcome these and thus facilitate the conversion of these people, the Order prescribed for the best qualified men of the Spanish province the study of the Hebrew and Arabic languages and a course in talmudic literature. Later on schools were established in which these studies were pursued exclusively. Thus, in 1281 were erected the *Studium hebraicum* in Barcelona and the *Studium arabicum* in Valencia, and in 1291 the *Studium hebraicum et arabicum* in Xativa. To overcome the philosophical handicap, St. Thomas, at the request of St. Raymond of Penafort, who was the prime mover and organizer of the crusade, wrote the *Summa contra Gentiles*, a comprehensive and systematic defense of the Christian faith and of the Christian view of the world against the heretics.

Next to the theological *Summa*, it is perhaps the greatest masterpiece of constructive and consecutive reasoning that has ever been formed by the human mind, and differs from the former not in profundity and lucidity, but in the variety of topics elucidated and in form and method of presentation. It became the manual of apologetics for future missionaries, who found therein not only the matter for their sermons but also the solution of the difficulties and objections raised by unbelievers. It was written between 1261-64, about two years before the saint began actual work on his *Summa Theologica*, and in point of historical development marks the culmination of that aggressive and progressive speculation that had centered its acumen on the subject of faith since the time of St. Anselm of Canterbury. It was translated into Greek by that great Byzantine scholar and theologian, Demetrios Kydones, who also made a Greek version of the entire *Summa Theologica*.

It is, therefore, with a deep sense of satisfaction that we welcome an English version of this work of the greatest of scholastics. The two volumes before us cover the first two books of the original and exhibit the same high standard of workmanship and accuracy that characterize the earlier work of the translators. There are two more volumes to follow, which will complete the work. To the clergy and educated laity we cannot recommend it too highly. It should find a place in every library by the side of the *Summa Theologica*. The errors, for the dissipation of which it was written in the 13th century, have been resurrected, and in our own day and country enjoy a surprising fullness of life, albeit in other forms and under other colors.

H. J. S.

The Man of Sorrows. By Albert T. W. Steinhæuser. Price: \$2.25. (The Macmillan Co., New York.)

The author of these forty chapters furnishes his readers with a most edifying Lenten work. Although unique in form, each chapter is complete in itself and supplies a meditation for each day of the Holy Season. Opening versicles, scriptural quotations, generous expositions, selections from spiritual authors, prayers, litanies, poems and hymns supply a wealth of material for each day. Although the author is evidently a non-Catholic, he has drawn copiously from St. Augustine, St. Thomas Aquinas, Thomas à Kempis and other Catholic writers. His faith in the divinity of Christ is so sincere and his reverence so deep that every person who reads the volume, irrespective of religious affiliation, must derive spiritual benefit from these meditations.

T. P. P.

Essentials of Geography. First and Second Books. Revised Edition. By Albert Perry Brigham, A.M., Sc.D., L.H.D., and Charles D. McFarlane, Ph.D. (American Book Company, New York.)

These text-books for beginners and more advanced pupils in primary schools have had a very wide use since they appeared in 1916. An examination shows that their success is well deserved. The matter has been carefully chosen, and, true to its name, the work does not burden the pupil's mind with non-essentials. The presentation is at once simple and entertaining; it makes the study of geography not only easy but delightful. The fine maps and pictorial illustrations, and the clear, elegant type are other attractive features. Needless to say, both text and maps in this revised edition take account of the changed boundaries and conditions due to the recent World War.

Selections from The Latin Fathers. With Commentary and Notes. Edited by Peter E. Hebert, C.S.C., Ph.D. Price: \$1.48. (Ginn & Co., Boston.)

In the writings of the Christian Fathers will be found united the graces of Latin culture, whose tradition they carried on, together with the sublime message of Christianity, of which they were after the Apostles the first exponents. Admirably suited, then, as a text-book for college men is this volume of selections. Father Hebert has not intended to supplant the ancient classics, but has yielded to an increasing demand that they be supplemented by patristic texts. His is the first book of its kind, and it deserves a cordial welcome for its uniform excellence in selection of passages, introduction and commentary.

In Pulpit and Parish. By Nathaniel J. Burton, D.D. Price: \$1.75. (The Macmillan Co., New York.)

Although these Yale lectures on preaching were delivered forty years ago by a non-Catholic to non-Catholic students, time has not dulled their brilliancy or destroyed their worth. Even Catholic preachers may find many salutary hints and suggestions in their pages. Since Apostolic days, preaching has been a special feature at the Sunday Mass. Non-Catholic preachers have abandoned this custom, and discourse on current topics and literary fads. The author endeavors to impress on the future preachers the necessity of preaching the Gospel. Perhaps some of our own Catholic preachers, deceived by pseudo-modern methods, aim at popularity (!). Notoriety and sensation have no place in the Christian pulpit. "Christ and Him crucified," was ever the theme of St. Paul. A warning from non-Catholic sources may be salutary for the very small minority of our preachers who may have been deceived by false ideals.

T. P. P.

Die Hymnen des Breviers in Urform und neuen deutschen Nachdichtungen. By Dr. Hans Rosenberg. Part I. Price: \$1.00. (B. Herder Book Co., St. Louis, Mo.)

Dies Irae: Die Sequenz der Totenmesse. By Dr. Nikolaus Gühr. Price: \$0.60. (B. Herder Book Co., St. Louis, Mo.)

The hymns of the Breviary have for a long time served as a theme for the translator to exercise his skill, and while in some cases the result has been most gratifying, in none do we find that excellence of expression and that fidelity to the original that characterize the charming little book of Dr. Rosenberg. Indeed, fidelity to the sense, form and language of the original are the three stars that guided him throughout his work. Which of these three requirements holds the first place in the rendition of poetry from one language into another, is not an easy matter to decide, for all are so entwined and interrelated that they become stunted the moment one is slighted or given the preference. Special emphasis is laid on the form, however: "The hymnist has a right to demand that his thought retain also its form: artistic arrangement of logical procedure often works to the detriment of the sense. What Ambrose expressed in one verse, that belongs also to one verse in the translation; no more and no less" (p. 44). To this rule Dr. Rosenberg has strictly adhered. A point of interest to which he calls attention is that the use of rime in translating is too often a device that obscures the sense, for a word thus chosen is more or less forced and less likely to express the hymnist's meaning than one not so chosen. Of the earlier translators, the only one to adhere to the

above rules was Goethe in his translation of the *Veni Creator Spiritus* (p. 216). Dr. Rosenberg is a layman. His task was a most difficult one. That he was at times compelled to coin words, is not to be wondered at. The meaning of these is clear, however, from the context. His rendition of the breviary hymns into German is the best that has yet been published, and we heartily recommend the work to the clergy and educated laity who are familiar with the language.

In *Dies Iræ* Dr. Gühr has given us a new edition of the text and translation of the Sequence of the *Missa defunctorum* dogmatically and ascetically explained. The book is particularly adapted for pious reading and meditation.

H. J. S.

Cargoes for Crusoes. By Grant Overton. (D. Appleton & Co., New York.)

This is not the story of a shipwrecked mariner, living in solitary grandeur on a desert island, although the title and the illustration on the jacket might deceive the casual observer. It is rather the story of a literary Crusoe, who finds, not a footprint in the sand, but a book, and subsequently discourses about books with true literary skill and a wizardry of words through four hundred pages of a large volume. Beginning with Sir Philip Gibbs and ending with Mary Johnston, he writes brilliantly on the writers of 1924, and furnishes lists of their works and the sources of information. Among those enshrined in his literary pantheon, is our own Dr. James J. Walsh. The author confesses naively: "This book is published frankly in the interest of wider book distribution." Whoever peruses these brilliant pages written in such keen literary style, will admit that the cause of reading has in Mr. Overton a powerful advocate.

T. P. P.

Ein praktischer Kommentar zum Brevier. By Dr. Karl Kastner. 2 Volumes. (Franz Goerlich, Breslau.)

This practical commentary to the Breviary, which has just appeared, has received the special recommendation of the Holy Father. Since heretofore there existed in no language a work of this practical, and at the same time scientific nature (Willi, *Le Bréviaire expliqué*, 1922, is inadequate), this valuable gift of Kastner to the clergy will be heartily welcomed, especially by those who are familiar with the German language. The work will soon appear in French, and let us hope that an English translation will be also furnished in the near future by one of the *confratres*. A few minutes' reference to this commentary before the recitation of the office will amply repay the trouble, and make the *Sacrum Officium* a more joyful and intelligent duty. We find here briefly the necessary historical data, an explanation of the

more difficult Latin terms, a short explanation of the hymns and the Psalter. Its clearness, brevity and scientific reliability makes this commentary a precious companion to the Breviary. H. S.

Why Jews Become Catholics. By Rosalie Marie Levy. Price: \$1.00. (Published by the Author, 14 E. 29th Street, New York City.)

The authoress, a convert to Catholicity from Judaism, has written a series of biographies of Jews who have entered the Church of Christ. The list includes several hundred names, among them, David M. Goldstein, the noted lecturer. Among the others are many who have entered the priesthood or religious orders, and a large proportion who are living in lay communion. The reasons given for individual conversions are many and wonderful; and these relations should strengthen the faith of readers born in the Church and stimulate others to join it. At the end of the volume fifteen pages are devoted to the enumeration of the many converts.

The authoress takes as her thesis the well-known dilemma, famous since the establishment of Christianity: "Unless the Messias has come, Jewish history is inexplicable and Jewish prophecy void. But if He has come, He has come only in the Person of our Lord Jesus Christ, for He and His Church do fulfil the prophecies and give the capstone to Jewish history." The introduction alone is controversial, the rest of the volume is compilation. T. P. P.

Religious Outlines for Colleges. Part I. By Rev. John M. Cooper, D.D., of the Catholic University of America. (The Catholic Educational Press, Washington, D. C.)

Father Cooper has supplied our Catholic colleges with a much needed and long desired textbook. The present volume is the first of four, and deals with Catholic moral ideals. The other volumes will treat Dogma, Prayer, the Sacraments, the Church, the Scriptures, Christ, the existence of God, Questions of Faith and Life Problems. When completed the series will form an extensive and comprehensive dissertation on all the truths of religion that our Catholic youth should know and understand.

The present volume is well written and carefully arranged. All superfluous matter is excluded, but nothing essential is omitted. The size of the work should appeal strongly to the student, as it is easy to carry or study—in pleasant contrast to some of the mighty tomes occasionally supplied for colleges. That it will be a welcome addition to college text-books is self-evident. Every teacher will surely welcome this course as the solution of a problem that has puzzled college educators in the past. T. P. P.

The Papacy. Papers from the Summer School of Catholic Studies held at Cambridge, August, 1923. Edited by Rev. C. Lattey, S.J. Price: \$1.75. (B. Herder Book Co., St. Louis, 1924.)

The course of lectures contained in this volume was delivered at the Summer School of Catholic Studies, held at Cambridge in 1923. The topic discussed was the Papacy, its scriptural institution and its historical development. The aim of the lectures, each in its own sphere and from its own viewpoint, is to show that if Christ came upon earth to enlighten all men to the end of time, this light was to endure and has endured without interruption after His ascension in the person of a living, visible teacher. Accordingly, the subjects discussed are the following: The Papacy in the New Testament; The Papacy in the Patristic Period; The Separated Eastern Churches; The Early Medieval Papacy; The Schism of the West and Conciliar Movement; St. Pius V: Reformation and Counter-reform; The Application of the Roman Canon Law in Medieval England; The Vatican Council and Papal Infallibility; The Papacy at work to-day; The Popes and the Arts. The school was particularly fortunate in its selection of speakers who represent the best Catholic scholarship in England. The names of the Dominican Fathers, Pope, Gumbley and Allen, of the Jesuit Fathers, Pollen and d'Herbigny, the Benedictine, Dom Chapman, Bishop Brown, Drs. Horace K. Mann and Richard Downey, and Mrs. Arthur Strong, stand for the best in Catholic scholarship and are a guarantee of the value of the contents of the book. H. J. S.

Comparative Grammer of the Semitic Languages. By De Lacy O'Leary, D.D. Price: \$5.00. (E. P. Dutton & Co., New York, 1924.)

Dr. O'Leary has already given us several learned works on Oriental history and thought and scarcely needs an introduction to our readers. His *Comparative Grammar* is a comprehensive manual for the study of the Semitic languages and will be found well adapted for the use of advanced students. After a lengthy and illuminating introduction dealing with the geographical distribution of the languages and their relations to each other, the author treats with considerable detail the consonant sounds, temporary modification of consonants; the vowels; temporary modification of vowel sounds; temporary syllabic changes, and in the six last chapters, the various parts of speech. A very useful feature of the work is that the consonants, vowels, syllabic changes, pronouns, nouns, verbs and particles of each language are considered side by side with those of others, thereby facilitating a knowledge of them all by considering the similarities and differences of such closely

allied members of the same group. The book is provided with an extensive bibliography and an index. H. J. S.

Synodus Diœcesana Buffalensis Vigesima-Septima ab Illustrissimo ac Reverendissimo Guillelmo Turner Episcopo Buffalensi Celebrata Buffali in Ecclesia Cathedrali S. Joseph die 14 Maii, A.D. 1924.

The Acts of the 27th Synod of Buffalo, like those of other dioceses recently held, have in view especially to accommodate the statutes to the new regulations of the Code. Glancing through the 528 articles of the Synod, we notice many most practical and beneficial provisions. Among the most excellent of the regulations are those on Christian Doctrine. A sermon is to be preached at the public Masses on Sundays and holydays, and very wise rules are laid down as to the length, preparation and character of the sermon. Moreover, the pastors are urged to give a catechetical instruction on Sundays many times during the year. This is most important; for, if Catholics do not understand their religion, exhortation and advice are useless. We all know that it is the well instructed Catholics who are the most practical, and who value and respect their religion the most. It is necessary, therefore, to have laws on such important subjects, but what is more important is that the laws be carried out in practice: it is practice, not theory, that counts.

Jesus Christus. Sein Leben, seine Lehre und sein Werk. By Dr. August Reatz. Price: \$2.15. (B. Herder Book Co., St. Louis, 1924.)

This is in several respects a remarkable work, and also an unusual work, but one which we heartily welcome. It is not a "Life of Christ" such as we are accustomed to, nor a defense of His Divinity, but rather a comprehensive historical presentation, in clear and positive diction, of His life, personality, teaching and labors, built on the two-fold basis of Catholic faith and scientific research. It is not of a controversial character, as if designed to deal primarily with the modern scientific problems that have been raised in connection with the life of Christ; but, while giving due consideration to these problems, the author's chief purpose has been to supply a book that would answer the needs of our educated class. Briefly, with the aid of a criticism that is in complete harmony with the Catholic faith, he draws a portrait of Christ to offset the portrait of Him drawn by the rationalist critics. In this he has been eminently successful. Every page evidences a thorough knowledge of the present-day problems centering around the life of Christ, and this he has used to good advantage. That here and there the introduction of philosophical discussion could

not be avoided, goes without saying. We are grateful to the author for giving us this truly excellent book. We stand in sore need of one along similar lines in our own language.

H. J. S.

The New Missal for Every Day. A Complete Missal in English. With Introduction, Notes, and a Book of Prayer. By Rev. F. X. Lasance. Price: \$2.75. (Benziger Brothers, New York.)

Meditations and Readings for Every Day of the Year. Selected from the Spiritual Writings of St. Alphonsus. Vol. I. Part I. Edited by John Bapt. Coyle, C.S.S.R. Price: \$1.60. (B. Herder Book Co., St. Louis.)

Father Lasance deserves high praise for his brilliant success in popularizing the Church's official book of worship. There is no dearth of excellent prayer-books, but after all the best way of assisting at Mass is to join with the priest in saying the same prayers that he says. This was the practice that prevailed in the ages of faith and it is refreshing to observe that we are gradually coming back to it. To this new edition are added Supplements containing the Proper Mass for the U. S. and various Masses for special devotions.

"Meditations and Readings," edited by Father Coyle, is an excellent manual, not only for priests and religious, but also for the faithful of every condition of life, who will find in it the way to solid virtue and the incentives to make that way their own. The spiritual writings of St. Alphonsus, who was not only a great theologian but also a man of extraordinary piety and devotion, have a message for all who seek counsel, direction and inspiration in the spiritual life. The present volume constitutes only the first part of the work. Other volumes will follow. It contains a morning and evening meditation and spiritual reading for every day of the year.

H. J. S.

Books Received

Abingdon Press, New York City:

Life's Highest Loyalty. By James M. Campbell. \$1.00.

D. Appleton & Co., New York City:

Chaucer's Nuns and Other Essays. By Sister M. Madeleva.

Benziger Bros., New York City:

The Cloud of Unknowing. By a Fourteenth Century English Mystic. Edited by Dom Justin McCann, O.S.B. \$1.65 net.—*The Young Apostle.* By Rev. William Godfrey, D.D., Ph.D. \$1.65.—*Talks with Our Daughters.* By Sister M. Eleanore, C.S.C., Ph.D. \$1.25.—*Sayings of St. Catherine.* With an Introduction by Abbot Ford, O.S.B. \$1.75.—*Catholic Customs and Symbols.* By Rt. Rev. Msgr. Hugh T. Henry, Litt.D., LL.D. \$1.90 net.—*The Mystical State. Its Nature and Phases.* By Auguste Sandreau. \$2.25 net.—*Boy.* By Inez Specking. \$1.25 net.—*The New Missal for Every Day.* By Rev. F. X. Lasance. Student's Edition. \$1.75 net.

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Catholic Educational Association, Columbus, O.:

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E. P. Dutton & Co., New York City:

The Origin and Evolution of Religion. By Albert Churchward, M.D., M.R.C.P. \$15.

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Chapters in Social History. By Henry S. Spalding, S.J.

B. Herder Book Co., St. Louis, Mo.:

Ecclesia Orans. Edited by Abbot Ildefons Herwegen of Maria-Laach. Vol. XII: *Die Hymnen des Breviers in Urform u. neuen deutschen Nachdichtungen.* By Dr. Hans Rosenberg, Studienrat in Düsseldorf. Price, \$1.00. Volume XIII, Part 1: *Die Väterlesungen des Breviers (Winterteil), übersetzt, erweitert u. kurz erklärt.* By Athanasius Wintersig, O.S.B. Price, \$1.75.—*Meditations and Readings for Every Day of the Year.* From the Spiritual Writings of St. Alphonsus. \$1.60.—*Five Minute Sermons.* By J. Elliot Ross.

The Loyola University Press:

The Index of Forbidden Books, briefly explained by Francis S. Better, S.J. 15c.

Macmillan Co., New York City:

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The Paulist Press, New York City:

Certainty in Religion. By Henry H. Wyman, C.S.P. 15c.

Frederick Pustet Co., New York City:

Die Opferanschauungen der römischen Messliturgie. By Joseph Kramp, S.J.—*Liturgisches Handlexikon.* By Joseph Braun, S.J.—*Die Herz-Jesu-Verehrung des deutschen Mittelalters.* By Karl Richstätter, S.J.—*De elementis liturgiæ christianæ.* By Stanislas Stephan, S.T.D., Ph.D.—*Lehrbuch der geschichtlichen Methode.* By Alfred Feder, S.J.—*Klösterliche Tagesordnung.* By Ludger Leonard, O.S.B.—*Der Weg der Kirche* 1925, issued by the Abbey of Maria-Laach—*Hausschatzbücher*, Nos. 31-41.

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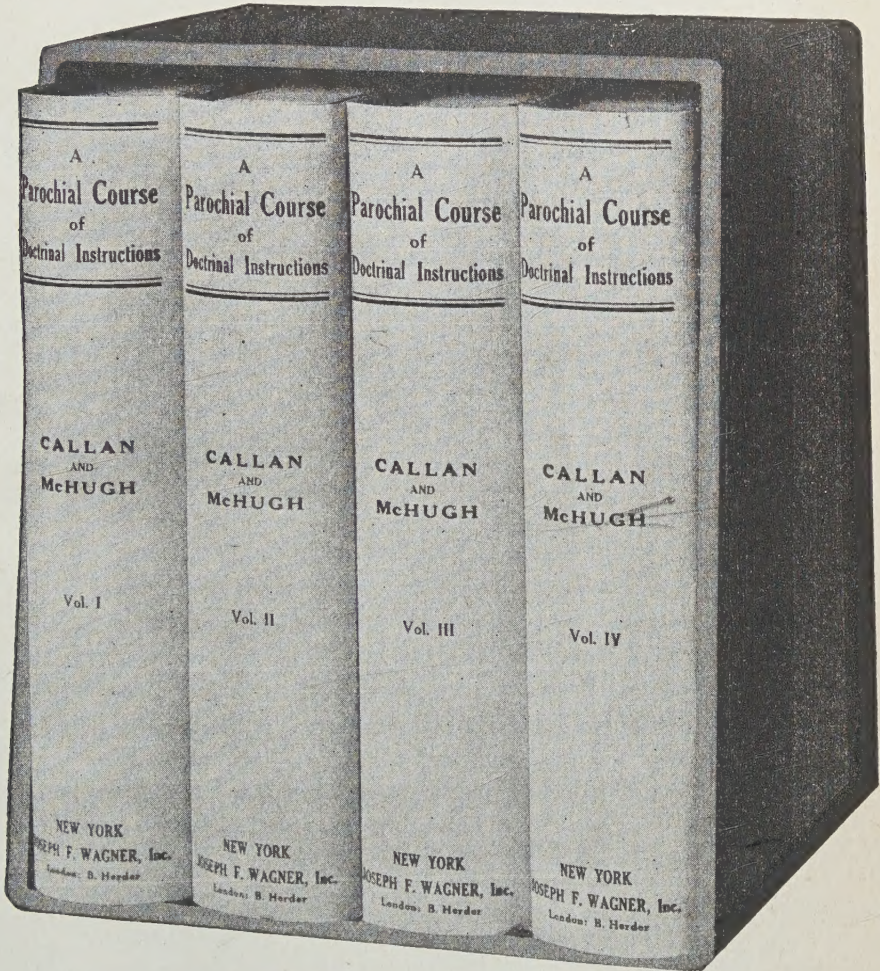
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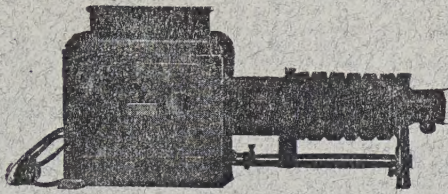
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